The Journal of
Pastoral Care

VOL. XIII SPRING, 1959 No. 1

UNDERSTANDING "TROUBLESOME" BEHAVIOR IN CHILDREN

THE REV. JOHN HALL SNOW

Assistant Minister, Christ Church, Hamilton, Massachusetts

One of the endemic problems of the pastoral ministry is that of the "troublesome" child. No parish is without a few of these children, and no scientific survey is necessary to state that there seems to be more of them recently than in the past. By a troublesome child is meant a child whose behavior is such that all group endeavors in which he participates suffer from his being present. In many cases the child's inability to participate constructively or even passively in a church group will be accompanied by out-and-out destructive behavior in the community and various problems associated with his school attendance.

In the past, such children have been coped with in traditional ways by the church. The classical pattern is for the Church School teacher or Y.P.F. leader, after many remonstrances and warnings, to send the child out of class. When this seems to have no effect, the child is sent to the next in command, whether it be the Church School superintendent or the clergyman, and if this seems to have no effect either the pattern is simply suddenly repeated, or,

The material for this paper was secured while serving as a Fellow in the Judge Baker Guidance Center's Pilot Training Program on Juvenile Delinquency, under a grant from the National Institutes of Health, Bethesda, Maryland.

finally, the child's parents are notified that their child makes it impossible to carry on an orderly program, and they are requested to remove him from church activities for the welfare of the group. The parents in such cases are often very threatened by this rejection of their child and withdraw not only their child, but themselves as well, from the church.

The more usual church reaction to such a child, however, is not to expel him, but to put up with him. Every year the fourth-grade teacher will tell the fifth-grade teacher about the holy terror she is about to get. Little Bucky, or little Butchy (nicknames tell a great deal) is a *very, very* difficult child. At times he is *unmanageable.* Try to *separate* him from his friend Rocky, and if he gets *out of hand* send him to the superintendent, he knows the way! That boy is a real *challenge* to teach.

And so little Bucky painfully and dramatically makes his way up from year to year until he either graduates from the eighth grade (never to darken the portals of the Church again), or until he is found one day systematically demolishing the windows of the parish house and is expelled in no uncertain terms by a very irate pastor. Variations on this pattern are endless, but one consistently finds behavior problems in the seventh-grade Church School who have been notorious behavior problems from the day they arrived for first grade. It is questionable whether an earlier expulsion is not more merciful for the child.

The above pattern is described at such length because it recapitulates what has been happening to the child at home, at school, and in the neighborhood. It is quite true that the child has been "bringing it on himself," but it is amazing how successful he has been in doing precisely this. He is able, without any apparent effort, to cause a whole series of adults presumably in authority over him to react exactly as he wants them to react. The child has a point to make—namely, that he or she is a truly terrible person who should be rejected for the good of the group, a real rotten apple with the power to corrupt the whole barrel of churchmen, a real devil, a fabulous and omnipotent character. Nothing he experiences in Church suggests anything different to him. From his first day in school he has been clearly acting out his image of himself, saying at first tentatively and as time went by with more and more assurance exactly what he thinks himself to be, and sure enough everyone has agreed with him, *almost as though they wanted what he said by his behavior to be true.*

This is a severe accusation to make against any parish, but it is made in an attempt to clarify the basic principle which must underlie any effective work with troublesome children. The principle is not a new one and is at the center of the ethical teaching of Jesus. We cannot regard the "badness" of one person as in direct contrast to the "goodness" of ourselves, or someone else. We cannot thank God that we are not as that publican is and expect to understand the troublesome child. For there is a part of every man that delights in the thought of rebellion, violence, and anarchy, and this part is all too often

excited and gratified by the "bad" behavior of others, unconsciously egging it on. A glance at the television menu of the average Christian suggests that he enjoys stories concerned with something other than sweetness and light, even though he wouldn't "dream" (another lie) of participating in the violence himself. Thus we must admit humbly to our own hostile and delinquent impulses, an inevitable part of our creatureliness, if we would hope to understand the troublesome child, and get close enough to his parents either to help or to refer them to another helping agency.

For the pastor who decides to work with the problem of the troublesome child the most important skill is one of diagnosis. One child will hardly need more help than a few pointers to his teacher, another may need some reasonably simple adjustment in the home situation, while others may require anything from psychotherapy to a group placement. The problem is to tell which child is which, and in order to do this one needs a degree of proficiency in the language of behavior. As the general behavior outlined above gives a picture of the child's image of himself (although it is not always or often that simple), the details of his behavior may give a hint as to why he views himself in this light.

The language of behavior is highly idiosyncratic and requires a style, rather than a rule of interpretation, but certain rules can be laid down. A decade ago when a child acted in an antisocial manner it was the fashion for some to say "Pay no attention to him. It's just attention-getting." The same statement, applied to the shrieks of a drowning man, is an accurate description of the situation but is not helpful. Neither is it helpful in the case of antisocial behavior, however true it may be. The proper attitude might be stated thus: "He is trying to get our attention; we must listen carefully to what his behavior tells us."

Antisocial behavior in children may be divided, rather arbitrarily, into two basic categories: adaptive and maladaptive. Adaptive antisocial behavior is where a child's antisocial behavior is aimed rationally toward getting something he needs or wants, or avoiding a painful situation. For example, a child from a very poor family who plans to attend a settlement house summer camp and finds that bathing trunks are required equipment may steal a pair from a store, fearing that his parents can't afford to buy him any. An undernourished child may steal food. Another child may truant from school because a gang of boys has threatened to attack him if he goes. Another child may unexplainably become a fighter, unexplainably until we find that his father has been publicly accused of being a communist. Such delinquencies are caused by environmental pressures too great for a child's limited experience or superego to bear.

The second kind of antisocial behavior, the maladaptive, is behavior which seems to lack any rational motivation, and is manifestly self-destructive in nature. The child of wealthy parents who steals a car and tries to outrun the police is an example. The boy who steals three pairs of size-12 shoes, or the

girl who refuses to obey a teacher to her face, or the child who sets fires—all these episodes might be considered examples of maladaptive behavior.

Thus in attempting to understand the troublesome child this is the first sharp differentiation to make. To make it one hardly needs more than a single interview with the child and the assurance that one has a reasonably accurate knowledge of the facts of the case which has been brought to one's attention.

But the fact that a child's antisocial behavior seems to us maladaptive and hence self-destructive does not mean that the child is consciously trying to destroy himself or is even perplexed or worried about his behavior. We often hear that an antisocial act is a cry for help, but this is not necessarily so. Here again there are two general categories into which we can divide maladaptive behavior, but these categories are not nearly so clearly defined and mutually exclusive as the broader ones. We may loosely divide maladaptive behavior into the neurotic and that due to a disorder of *character.*

Now character, as it is used in this paper, needs to be carefully defined, for it has accumulated a number of meanings within the Church which are not relevant here. By character is meant the set inclination at the core of personality, that aspect of the person which dynamic psychology has come to regard as completely developed between the ages of seven and nine that will determine a person's general style of relating to others and to the world of things and events. A character disorder, then, might be described as a structural defect in the personality, a major lacuna, say, in the area of conscience or super-ego which has to do with property, or with truth telling, or with controls over one or another kind of destructive or antisocial behavior.

The characteristics of neurotic maladaptive behavior are a tendency to repeat the same delinquent pattern again and again and a feeling on the part of the child that he is compelled to do what he knows to be wrong and does not want to do. The neurotic antisocial child consciously suffers, and it is true to say of him that his behavior is a cry for help. He wants to be stopped, and usually welcomes any real interest shown in him by a helping person.

Where the maladaptive behavior is due to a character disorder, the child consciously enjoys the antisocial act and may even, for that matter, enjoy the punitive consequences. At a deeper level the guilt and desperation may be there, or at least the suffering, but consciously the antisocial act seems to be a source of ego-gratification and far outweighs any conscious guilt the child might feel. An obvious example of this at the adult level is the overt homosexual whose behavior constantly endangers his career and reputation but who, far from seeking psychiatric help, usually avoids it, as he avoids anyone who threatens to remove his peculiar source of gratification. The same thing is often true of the alcoholic. A child suffering from a character disorder, thus, is not consciously seeking help and may resist any help offered him if it aims to remove his means of ego-gratification.

Now it is a mistake, as was stated above, to assume that every troublesome child whose behavior is maladaptive belongs to one or the other of these two

categories. A child may be neurotic in one area, say in the area of learning, and be extremely sensitive, even to the point of tears, about his inability to read, while showing no guilt or sensitivity at all about having extorted lunch money from his schoolmates at the point of a knife. His family may, ironically enough, put a high value on school achievement, while regarding force as the usual way for getting what one wants. Thus a diagnosis at this level cannot be made quickly nor on the basis of either/or.

The minister, then, who is faced with the problem of a "troublesome child" whose behavior is not immediately explainable and seems maladaptive must, unless a good child guidance clinic with a short waiting list is immediately available, proceed with care toward a diagnosis which will make a proper referral possible, or will make it possible for him to deal with the child and his family in the most therapeutic way that he is capable of.

It is most important that the minister should see the child alone and with a minimum of interruptions. A troublesome child often draws his strength, one might even say his identity, from the company of his peers. If the Y.P.F. leader comes to the pastor to complain that one of the boys (or girls) is getting out of hand, the pastor should not go to the group in an effort to straighten out the problem, but should ask the leader to send the child to him. If parents ask the pastor for help with a troublesome child the pastor should ask for an interview with the child by himself and see the parents later. The difference between a child by himself and a child with his peers or with his parents if often startling and dramatic. A strapping, athletic adolescent who is known to his peers as a dare-devil and sophisticate can, by leaving his peers and walking into a room where he must be alone with an adult, become a timid, tearful, awkward child the moment the door closes. His role will carry him only so long as he has the support of the group.

Now once the pastor is alone with the child he will find that an important diagnostic tool will be his own emotions. The feelings he has toward the child must be regarded as data, to be remembered and analyzed later. It is important that the pastor should not deny emotions which seem to him unfitting or improper for him to have. For instance, does he feel afraid of the child? If he does, perhaps others do, too, and he should look for those things about the child which might arouse fear in others as they do in him. Or perhaps the child makes him feel uneasy, in which case he must not be afraid to consider the unpleasant fact that children can be seductive sexually as a means of manipulating adults. Or perhaps the pastor feels an urge to needle the child, to make him cry, and this does not necessarily mean that the pastor is a sadist, but may mean that the child for pathological reasons of his own is skilled at bringing out sadistic feelings in everyone he meets. Thus the pastor must regard his own feelings honestly if he is to diagnose accurately.

A second skill necessary to accurate diagnosis is the ability to observe sharply and listen carefully. But before this is discussed in more detail, it is necessary to know what the pastor is looking and listening for. First of all,

the pastor is looking for evidence of depression in the child. Depression is a common enough phenomenon in children, particularly in adolescents, but where it is coupled with consistent troublesome behavior it is an important symptom. Depression is caused by hostility which for one reason or another cannot be expressed toward the person or situation which causes it, and is turned inward to become self-hate. Some troublesome children seem to maintain an emotional dialectic between hostility turned in upon themselves and hostility displaced onto the world at large, between depression and antisocial, acting-out, behavior. Depression, then, is important because it may be the head of steam that propels the troublesome behavior, or, where it becomes too repressed and too overwhelming, it may cause suicide, even in children and adolescents.

Often, the diagnosis of a depression requires sharp observation. The pastor should look for poor posture, a slouch in the walk, and a tendency to slump while sitting in a chair. He should observe the state of the child's personal appearance, whether the child is clean or dirty, whether his clothes are neat or sloppy, whether he combs his hair, brushes his teeth, shines his shoes. His appearance may tell us his opinion of himself, or, if he is younger, his parents' opinion of him. The pastor should notice the tone of voice, looking specifically for the flat, dispassionate, labored speech, suggesting great effort, which often means depression (although it can mean fatigue, or a bad cold). In making these observations, though, one should keep in mind the child's background. Whereas any of the above might be significant symptoms in a child of the middle class, they might not in a working-class or upper-class child. It is important to avoid making rapid conclusions on external evidence of this sort, but, generally speaking, the pastor should note anything in the appearance, speech, or mannerisms of the child which suggests a devaluation of self.

Now it is one of the ironies of nature that precisely the opposite symptoms from some of those mentioned above may indicate an effort on the part of the child to hide a depression from himself and others, so that the child may be too immaculately dressed, too perfectly barbered, too self-confident and brash, to be true. But at least two symptoms of a depression can usually be spotted regardless of a child's defenses. One of these is hyperactivity—fiddling, nail-biting, squirming, drumming, knuckle-cracking, foot-tapping, rapid and constant eye movement—and the other is tone of voice as it is described above.

A second danger signal the pastor should be looking for in a troublesome child is a faulty sexual identification. Every normal child must, by the time he or she reaches puberty, have some relatively clear idea of what it means to be a man or a woman, and must have a desire to accept the sexual role appointed him or her by nature. Most healthy children identify with the parent of their own sex and/or some other parent figure or figures, to present a fairly acceptable imitation of an adult which ceases to be an imitation as the child becomes more comfortable himself in the process of maturation. However,

where the parent figure is non-existent, inadequate, or pathological, a child may become very confused about his sexual destiny and either rebel against it or accept a very warped conception of it. In America today there is a very good chance that a child who does not, for whatever reason, identify with the proper parent will find it difficult to make a proper sexual identification, because the culture itself is more confused about this than we like to admit.

The child who is exposed to the ordinary diet of TV, movies, and comic books sees masculinity presented as, primarily, violence, sadism, illegal behavior, and sexual asceticism strangely masquerading as Don Juan (private eyes and cowboys), or as ineffectuality, castration, and domination by women (the comedians). For the healthy child these conceptions of masculinity are either unreal or funny, but for the child with identification problems they are extremely threatening and disruptive. Thus a boy in early adolescence who suddenly shows extremely aggressive and violent and illegal behavior may simply be trying to act out what he has been led to believe a "real man" is.

In trying to identify this problem the pastor should look first of all for obvious signs of sexual confusion. Ironically, two trade marks of the classical American delinquent, the "Elvis" hair cut and the belt buckle worn on the side, are symptoms of a confusion in sexual identification.

The pastor should notice the general style of the child's dress, particularly looking for evidences of group identification. In its most obvious form this means the national uniform for disturbed children, the tight pants (black chino or dungarees), surveyors boots, leather or "club" jackets with many ornaments, and perhaps the motorcycle cap with its Gestapo overtones and the Garison belt worn with its buckle sideways. In girls one may find feminine variations on exactly the same uniform, or, in solitary girls, simply a boyish cast to the dress. Such clothing, for the boys at least, suggests a faulty masculine identification, but nevertheless an effort to be masculine. Other difficult boys may reflect more confusion about their sexuality in their dress, choosing what they consider "sharp" clothes in bizarre colors and styles that suggest what in our culture is or used to be until recently considered a feminine concern with the decoration of the body.

A third symptom to be looking for is evidence of rejection and desertion fears. Children who have suffered the loss of a parent through death or divorce, or the loss of a sibling, or children who have had continuous disruptions in their family lives with many moves, the mother working and making varied baby-sitting arrangements, or even temporary placements with friends, grandparents, or other relatives—such children may believe, for many and complex reasons, that they are to blame for the wrenchings and separations and losses which they have experienced. Such children assume that there is something wrong with them which makes people reject or desert them, and they may expect that any group or individual who gets to know them will despise and reject them.

These children may reflect their fears by rejecting or constantly threatening to reject any group with which they come in contact. Such a child, being

interviewed by the pastor, may suddenly ask when he can leave, or more subtly, what time the interview is over. If the pastor asks a question about some person in his family whom he has lost, say a father whom the mother has divorced, the child may, if he is sitting, get up and walk to a window, there to comment on the weather. In a group, such a child may make a wild scene and storm out of the door. Many of his actions will suggest flight, running away—always because he wants to reject before another rejects him. Although these children may present problems of running away, multiple absences and truancies from school, they may also resort to more aggressive and troublesome behavior, trying to create a tangible, understandable reason for others' rejection of them. This way they can reduce their anxiety about this mysterious (and nonexistent) fault in them which they fear causes their isolation and loneliness.

Now, using the above material, let us consider an actual case. A new rector takes over a church in a growing suburban area and attracts a number of new parishioners. As a part of his program, he founds a Young People's Fellowship which has for its members a group of twenty boys and girls between the ages of thirteen and fifteen. Among these is Mary Smith, a fourteen-year-old girl, who, though having lived in the community for five years, became associated with the Church only a year ago when she joined the eighth-grade Sunday School class. Her mother had been active in the Church for several years before this and was a member of the Altar Guild and the Ladies' Auxiliary. Now during Mary's first year in Sunday School her conduct was so troublesome that her teacher threatened several times during the year to quit unless the rector expelled her. The rector persuaded the teacher to hang on but had no time to deal constructively with the problem. However, the following year, with the founding of the Young People's Fellowship he decided that the problem of Mary Smith was a major one for the parish and himself. He was frankly surprised at Mary's rude and destructive behavior, for he knew her parents, liked and trusted them. He knew also that Mary was a late child in a marriage which had produced three fine boys, the youngest of whom was a junior in college. The two older boys were married and successfully engaged in life. All three had superb records in college, and were regarded as strong, creative people. The father, though not active in Church affairs, had become regular in his church attendance for the first time this year, and the rector anticipated drawing him into the parish life as a particularly able and energetic man, although one who was somewhat rigidly traditional in his attitudes toward life.

The rector gathered from the parish grapevine that Mary was a severe school problem, constantly in the principal's office and under constant threat of expulsion. Some said that it was only her father's heavy contributions to the school's endowment fund (it was a private school) that explained her still remaining there. Mary was not unpopular with her contemporaries, who admired her raw nerve in many rebellions and destructive escapades, and the force of her character made it possible for her to draw others, both girls and boys, into her destructive pranks. She was a fine athlete and was reputed to

be the superior of most boys of her age in the community in baseball, skiing, and even wrestling. She seemed to be carrying the banner in the war of adolescents against grown-ups.

Mary attended the first three meetings of the Y.P.F., which was being supervised by an intelligent and capable young couple named Clark. After the first meeting this couple came to the rector and reported that something had to be done about Mary. She had ignored all supervision, laughed and clowned around to the extent that no organization of the fellowship was possible, for the first half hour, and had then vanished. Mr. Clark had gone in search of her, while Mrs. Clark attempted to get the Y.P.F. to concentrate on electing officers. Mr. Clark searched the parish house and church but found no one. At last he called her house but her mother said she was at Y.P.F. Mr. Clark returned to the Y.P.F. to confer with his wife about the next step, but before he could begin Mary burst into the room, out of breath, with a bag of bubble gum (purchased at a store fully half a mile down the road), and proceeded to distribute it to the Y.P.F., who, in a moment, were chewing it and blowing bubbles hilariously, completely out of the mood for elections. When Mr. Clark blew up at this point and demanded that she sit down and shut up, she obeyed, smiling insolently, and stayed in her seat quietly triumphant for the remaining 15 minutes of the meeting.

The rector said he would speak to her mother and suggested that this child should be a church project for the coming year, a fascinating and rewarding adventure in Christian love. He did not sense an enthusiastic acceptance of this point of view on the part of the Clarks, but his offer to see the mother somewhat pacified them. He did see the mother at the Church on the following day and asked her into the office. He had hardly to mention Mary for the mother to pour out her story of confusion and pain. Mrs. Smith's story, however, concerned only Mary and her problems and escapades and attitudes. She said nothing of the family as a whole, and the rector, knowing her husband and his rigidity, suspected that she probably never would. She then said that she felt the girl needed "religion" and that she hoped the rector would "talk to her." The rector tried to talk to her, but the child never arrived for the first appointment. When he called to arrange a second appointment the mother said that Mary had refused to go to the rector's office at the last minute, and had gone into a tantrum and then had run out of the house and hid for the rest of the afternoon. The rector advised Mrs. Smith not to insist, but asked if the child were at home right then (it was a Saturday). When the mother said she was, the rector asked her to suggest that Mary come down to his office right then, on the spur of the moment. The mother said that Mary was agreeable, and the rector jumped in his car and sped over to the Smith house near which he found Mary walking purposefully in the opposite direction from his office. He circled the block and coming back pretended he was driving down toward his office. Mary saw the jig was up and agreed to drive down with him. Five minutes later the two were seated in his office facing each other.

The girl who faced him was dressed in a loose black sweat shirt and soiled dungarees. Her hair was cut short, not in the currently popular Italian style, but in a haphazard bob suggesting her own hand at work. Her shoes were "sensible" girl scout, laced mocassins and hopelessly scuffed and dirty. As she sat in the chair she tapped the floor with her foot; her eyes moved constantly, taking in every detail of the room. From time to time they would focus furtively, but intensely, on the rector. Her fingers were in and out of her mouth, and the rector noticed that the nails were bitten far down. She was perspiring freely and the rector noticed that her neck was dirty. Her face was startlingly handsome, and the rebellious expression was in no sense detrimental to her good looks. The thought flashed across the rector's mind, "Who could possibly want this person to be any different from what she is? She's magnificent."

A great deal depends on what the rector does with this involuntary thought. If he denies it immediately out of guilt, and stuffs it under, his relationship with the child will be subversive and ambivalent, decidedly untherapeutic. If he does not have this thought or a similar one, it is unlikely that he can establish a relationship with the child at all. She can, quite literally, "see through" his words to any reluctance on his part to reach out to her. If he romantically gives in to his admiration for this rebellious child and starts blaming her authoritarian school (her school *is* authoritarian), her parents' lack of understanding (they *don't* understand her), the community's middle-class values which make it judge her harshly (the community hasn't a good word to say for her, although no one in it has ever expressed its disapproval of her to the girl herself by word or action, except her teachers), if he actually sides with her, the relationship will be destructive both to her and to him.

The rector, then, must acknowledge this thought, keep in mind his own ambivalent attitude to authority, let his admiration show through to the girl, and remember in the same moment that others may feel as he does, perhaps even an older brother of the girl, or perhaps even the father. This girl is exciting and dramatic, the rector's life has become quite adventuresome from the moment he decided to become involved with her. He must watch himself, yet not become rigid if he wishes to be of help to her.

Thus far the rector has as diagnostic data his own feelings, evidence of depression in the girl's sloppiness, evidence of confused sexual identification in her boyish haircut, shoes, clothes, and reputation in sports, evidence of anxiety in the nail-biting and hyperactivity, and evidence of rejection and desertion fears in her conduct at Y.P.F. as it was reported to him. The evidence of excessive hostility is present in her every word, gesture, and action. With no more data than this, the rector can form an hypothesis, later to be refined and perhaps altered, which can guide him in his plans for this child.

The girl wants to be a boy, perhaps because her father finds it less threatening to him for her to be a boy, or perhaps because he regards women as decidedly inferior to men. The fact that Mary hasn't identified with her

mother, whom the rector knows to be a somewhat harried and tense woman at her husband's beck and call, yet nevertheless a basically warm person reasonably free of neurotic problems, suggests that Mary's problem lies in the relationship with the father. The confusion in sexual identification is tentatively explained.

But what about the destructive and rebellious behavior? The older brothers' goodness in the light of the rector's knowledge of the father's tendency to rigidity and the domination of others might explain this. Whereas the boys were terrified at the thought of misbehaving themselves, the little sister provided an outlet for the whole family's repressed anger at the father's domination.

Then where does the fear of rejection and desertion come in? The father's original rejection of the child as a girl may have some bearing on the problem, or it may be that her rebellious behavior now that she has reached puberty is resulting in a current rejection by both parents, compounding earlier oedipal problems.

The rector has on his hands, then, a girl who comes from a family with a radically male orientation where the female is devalued and threatened with rejection. She has found rebellious and destructive behavior (as a symbol of the masculine expression denied her brothers) an entree to family, at least sibling, and even paternal acceptance. She finds all authority symbolic of her father, who, while very authoritarian in some respects, seems to encourage her misbehavior in others.

The rector succeeded in forming a relationship with this child by maintaining a difficult balance between supporting her in her rebellious attitude and pointing out to her how her rebellious actions hurt and isolated her. She continued to attend Y.P.F. and when she caused too much trouble the Clarks would send her over to the rector's house where she and the rector would discuss what had gone wrong. As the relationship progressed the rector decided that Mary's problem was more neurotic than due to any character disorder. The rector was too busy to see her often and he hadn't the skill for real therapy, but his relationship with the child seemed to reduce her more extreme antisocial symptoms enough for her to finish the eighth-grade year at school. He realized that her intelligence, though normal, was not as high as that of most of her schoolmates.

Thus, with this extended diagnosis, he worked toward a proper school placement. Fortunately, it was the intention of the Smiths to send Mary away to secondary school, but they of course intended that it should be a traditional girls' boarding school. The rector rightly judged that she would not get the recommendation from her present school necessary for acceptance at the schools to which the parents made application. Thus, when the parents were in despair in March, the rector arrived with the suggestion that they apply to a school which he particularly recommended (and which it had taken him some time to find). The school seemed "dangerously progres-

sive" to the father (it was co-educational and boasted a psychiatrist on the staff), but he was sufficiently worried by now, so that the mother, backed by the rector, was able to convince him. The rector was able to convince Mary that she would like the school, and the child was at last aimed toward a real solution to what was potentially a very tragic and serious problem.

It is to be underlined that in the above case the minister did not engage in therapy; he worked hard, by supporting the Clarks and establishing and maintaining a relationship with the child, to keep the child *in* the Church. A great deal of the pastor's work with troublesome children is to maintain a close counseling relationship with those men and women in the parish who are working with them, rather than by attempting to work directly with the child. However, once the pastor feels that he understands the child's problem, he must, like the rector above, work toward the proper referral with all the skill at his command.

RELIGIOUS AND SPIRITUAL VALUES IN SOCIAL CASEWORK PRACTICE

SUE W. SPENCER

Director of the University of Tennessee School of Social Work, Nashville, Tennessee

Anyone who attempts to discuss this subject is immediately faced with at least three major hurdles. The first of these is the wide variety of religious beliefs held by individuals and by organized church bodies. What is held as essential doctrine by those of a particular faith is considered totally unacceptable by certain other groups. What is satisfying and useful and has great meaning for one individual may be unsatisfying or even gravely disquieting to another.

A second hurdle in discussing this subject is the difficulty of looking at it in an objective, yet comfortable and sympathetic, way. Any discussion of religion is likely to be colored by considerable feeling and emotion that often stem from one's early experiences with organized religious bodies, with one's attitudes toward authority, and so forth.

The third difficulty is to be found in our cultural bias. Firmly imbedded in American culture is the belief that people should be free to express their religious impulses and to meet their religious needs as they see fit, even if they have no religious faith whatsoever or make no public profession of faith or do not engage in the regular practice of religion through organized channels. Stern and grave penalties are imposed by our society on the individual or group guilty of infringement of the right of religious freedom.

Despite the difficulties involved in considering the place of religious and spiritual values in human life, there are evidences of a desire on the part of large numbers of people for help in this area and of thoughtful, though still tentative, approaches to the problem by leaders in many professions. The consistent popularity of such books as Liebman's *Peace of Mind* and the increase in church membership and attendance in recent years attest to the search for sources of security and for something to give meaning to life.

Paper presented at the Southern Regional Conference of the Child Welfare League of America in Nashville, May 3, 1957, and also at the Mississippi Conference of Social Work in Jackson, April 3-5, 1957. Reprinted with permission from *Social Casework,* December, 1957.

Physicians, psychiatrists, social scientists, and others concerned with illness, economic dependency, family breakdown, and delinquency are expressing openly their interest in understanding the place of religious and spiritual values in human life and in assisting people in the appropriate use of religion in their daily lives.

People meet needs in a variety of ways. What prompts one person to accept a certain religious belief may prompt the opposite response in another. Serving as a counselor in the religious and spiritual area requires knowledge and skill that many (if not most) social workers do not have. As representatives of community-serving agencies, seeking to help people who often have no choice as to the conditions under which essential human needs are met, we must ensure that every protection is given the client and that his helplessness is not exploited. Certainly, in the light of the high value the social work profession has always placed upon the client's right to solve his own problems in the way that seems right to him, it is assumed that any consideration of the social worker's role in the area of religion would be set in this context.

What is, then, the social worker's responsibility to make use of religion in his work with individuals, and how can he best fulfil this responsibility?

Human Needs That Find Expression In Religious Faith

Certain fundamental human needs have, for centuries, constituted the basis for the development of religious faiths and practices. Although these needs have found widely divergent patterns of expression, there are basic similarities among the major religious faiths of all times and in all parts of the world.[1] In order to provide a frame of reference for this discussion, I should like to outline several ways in which these needs find expression for millions of people in American society today:

1. The belief that there is a purpose behind the universe in which we live and a power that controls the universe and the destinies of all who live in it (or the doctrine of a deity who loves us and is concerned about our welfare)

2. The belief that man can reach out and make contact with this Higher Power, and, in ways that sometimes seem miraculous, but often are natural and unspectacular, can draw from this source the strength to live a better life and to perform at a higher level than would otherwise be possible

3. The belief that man should perform certain acts of faith, worship, self-assessment, confession of sins of omission and commission—acts of thanksgiving, of contemplation of God's majesty and of one's own shortcomings, and the seeking of guidance for one's own life and that of others

[1] Peter Anthony Bertocci, "Why Human Beings Develop Religious Belief and Disbelief," *Introduction to the Philosophy of Religion,* Prentice-Hall, New York, 1951, Chap. II, pp. 23-50.

4. The belief that man's life should be concerned with the welfare of others and that he should subjugate selfish interests and desires to the will of God for his life

Contribution of Religion to the Inner Life of the Social Worker

If these spiritual needs and impulses are so real a part of life for such a large number of people and if the use of a religious faith has actual or potential value for so many people, one may well ask why social workers are hesitant to recognize and to meet the need in this area of human welfare, and why they are much more comfortable in the areas of physical, mental, and emotional need.

Before considering the specific question of the social worker's role in the spiritual or religious area of the client's life, one may well assess the social worker's personal use of religion for his own well-being. Social workers vary widely in their religious beliefs and practices, and in their participation in organized religious programs. But, like other professional persons who are confronted constantly with human striving and suffering, and with the results of selfishness and irresponsibility, the social worker has great need for the perspective that religion can give in relation to the cataclysmic episodes of history and the shattered lives of individuals. The social worker who believes that there is a Higher Power Who controls and carries out His purposes in the lives of people and nations can avoid a sense of futility and hopelessness in the face of world events and can achieve a sense of serenity and confidence even when faced constantly with the need to help people whose lives are filled with disappointment and suffering.

The sense of peace and perspective to which I am referring is derived from a recognition of the purifying power of suffering, sacrifice, and the stripping of life, in certain instances, of those comfort-giving trappings or possessions that insulate the person against the real fulfilment of his obligations and potentialities. It arises from a basic belief that God in His mercy and knowledge is working through life—individual and community—to bring about His will and plan; that this plan is not always clear to human beings, but that we get glimpses of it as our own lives are attuned to His will. This sense of peace is much more than the positive attitude advocated by certain religious writers.[2]

Certainly one would expect that the social worker who through his own religion has a great source of faith, courage, and joy will be able to convey to others this sense of strength and confidence in meeting the problems of life. There are undoubtedly other excellent social workers who profess no need for such a religious faith.

Historical Perspective on Religion and Social Work Practice

It should be remembered that social work has been subject to the same external or social pressures as have the other professions. During the past

[2] For the dangers in this approach, see Edmund Fuller's article, "Pitchmen in the Pulpit," in *The Saturday Review of Literature*, March 9, 1957, pp. 28-30.

sixty years, social work has been subjected to internal pressures as well. A brief résumé of the developments in the profession during the twentieth century may suggest what these pressures have been.

The reform period, starting in the latter part of the nineteenth century and carrying over into the first decade or so of the present century, was studded with dynamic personalities, many of them spurred on by religious fervor, who started reforms in asylums, prisons, sweatshops, and slums.

The period from 1900 to 1920 also saw the establishment of a theory of social casework which incorporated the principle of respect for the individual and of his right to self-determination, and the recognition that real help must enable the individual to use his own resources in his own way. This, too, was the period when, both in casework and in group work, social workers came to realize that one should not "buy" a client's compliance with a standard of conduct by use of such devices as financial aid or personal approbation.

The period from 1920 to 1940 was marked by the growth of interest in psychiatry and the recognition of the "normalcy" of certain feelings and attitudes, as contrasted with abnormal or unnatural feelings. We realized, increasingly, how complex are man's personal motivations and responses. In short, during this period we saw the full flowering of supportive listening and of helping the individual explore his problem and seek a solution.

It should be noted that the decade from 1920 to 1930 was marked throughout the world by a loss of confidence in, or a turning away from, religion; by a cynicism and marked sense of irresponsibility for one's fellows; and by an increase in agnostic and atheistic attitudes, particularly among college-age youth.

During the depression of the early 1930's social workers, as did many people in our nation, reacted with shock at the appalling extent of economic deprivation and suffering experienced by people who were plunged into stark want through no fault of their own. And, like many groups in our society, social workers may have expressed their shock and guilt by absolving the individual of all responsibility and placing the blame on our economy and our public officials.

Thus, during the 1920's and 1930's, when many of our present social work leaders were entering the profession and receiving their training, professional social work was marked by a relatively passive role on the part of the caseworker, a high degree of tolerance for the client's values or lack of values, and a strong fear of superimposing the worker's values on the client. This was reinforced by the prevailing cynicism, the falling off of confidence in religious values as embodied in organized religion, and by the further withdrawal of the social work profession from its previously close partnership with the church in order to establish more clearly its own identity as a profession. Accompanying social work's separation of itself from older and larger bodies was a possessiveness about its own knowledge

and skill, and an effort at self-sufficiency which is typical of immaturity, but may also be a sign of growth.

For the nation as a whole, the period from 1940 to the present has been marked by a great increase in concern about spiritual values. This is seen in the increases in church membership and attendance, in "revivals" expressing religious or evangelical fervor, and certainly in the hunger for security-giving books, lectures, sermons, and so forth. In the social work profession, this period has been marked by a broadening of the base of practice to include many other specialties in addition to sociology, psychiatry, psychology, and medicine on which we perhaps leaned too exclusively in the earlier decades. We have come to the realization that certain phenomena encountered in practice can be understood only if one recognizes the presence of spiritual or supernatural forces.

Social workers fairly early in this period began to recognize a fact that had been affirmed by workers of an earlier generation—that the worker's own values play a part in his professional practice and that, in addition to supporting and helping the individual in working out his own solution, at times he must also give the client direct guidance and leadership. Furthermore, the social work profession is increasingly affirming its inability to solve the world's problems alone and is seeking to share appropriately with other groups responsibilities it had considered its own.

These aspects of the social work profession's maturation process have set the stage for: (1) a willingness to admit failure or uncertainty, (2) a readiness to seek help from other community groups, and (3) a determination to broaden the base of knowledge provided in the professional schools of social work.

Historically, social work has always been practiced to a considerable extent under governmental auspices and with people in economic need. The social worker in such situations is properly concerned lest persons who turn to social agencies for help be subjected to exploitation in the area of religious beliefs and practices at a time when they are not really free to express difference from the social worker's or the social agency's own point of view. The legal prohibition against infringement of religious freedom, in respect to services rendered by tax-supported agencies, and the fear of discriminatory practices based on the client's religious beliefs or affiliations, have placed almost insurmountable barriers against the social worker's inclusion of the client's religious life and problems in his service to the client.

On the other hand, professional education for social work has always stressed the need for the caseworker to know and understand the client's religious beliefs and practices, although the teaching has often been primarily a negative one in its insistence that the worker refrain scrupulously from undermining the client's faith or interfering with his religious practices. Of course, those schools of social work that are under church auspices have gone beyond this and have prepared their students for the affirmative use of religion in their work with clients.

Making Affirmative Use of One's Religion

Perhaps the time has come for the social work profession to answer this very fundamental question: How can the professional social worker, regardless of the auspices under which he is employed, help his client make affirmative use of his own religion?

What knowledge and skill must he have if he is to work effectively in this area?

1. First of all, he should have a mature understanding of religion. If he professes a religious faith (and it is assumed that the great majority of social workers do), he should not use it in a neurotic manner; he must be aware of how he uses his own religious faith. An interesting question is suggested by this statement. If we expect the social worker to be reasonably mature, to understand his own attitudes toward his own physical and mental health, and to be willing to seek diagnostic and therapeutic services to overcome illness or limiting conditions, should we also expect equal maturity and self-understanding in the area of his own spiritual well-being? Many persons would say that the spiritual area of life is a private and personal matter and cannot or should not be scrutinized or evaluated by using any specified criteria. Those who take the opposite view are faced with the difficulty of finding an acceptable method of measuring spiritual maturity. Yet to evade such measurement is to risk the danger of having social workers who are not mature or are not adequately prepared in this area undertake to help clients with religious matters.

2. He must have a working knowledge of the basic beliefs that form the crux of all religious faith and he should know how the holding or denying of any of these beliefs may affect human feelings, attitudes, and behavior. Of course, recognition must be given to individual differences; for example, some people are happy without a belief in life after death, while others would find it intolerable not to be able to look forward to actual reunion with family and friends.

3. He should have knowledge of the major beliefs and practices of those religions (faiths, communions, denominations) with which he is most likely to come in contact in his professional practice and should understand how these beliefs affect the individual's life adjustment and how, in turn, they may be affected by events in his life.

4. He should know where and how to get information and advice quickly on religious problems with which he is not familiar, as they arise in his practice.

5. He must have a clear understanding of which problems require the help of a skilled spiritual adviser, and he should have some adeptness in referring clients to these sources, just as he is expected to be skilled in assisting the client or his family to seek the help of a psychiatrist or other medical specialist.

How and when is the social worker to secure this knowledge and skill? He accumulates such knowledge and learns the skill throughout life; they are derived from his personal life before, during, and after his professional social work training. To be specific, he acquires them through his own association with and participation in organized religion and through his personal reading and study of the subject. In addition, such knowledge and skill are acquired while he is a student in a school of social work, through his class and field courses which are parts of the professional curriculum. Following graduation, as he engages in the professional practice of social work, he should add to his knowledge and skill through reading, through attendance at lectures and seminars, and through consistent study and consultation in which he seeks to improve his effectiveness as a practitioner.

The situations in a caseworker's practice which seem to require the support of religious faith fall generally into two groups: (1) those highly traumatic situations such as the death or loss of a loved one or the first knowledge that one will be blind or crippled or that one's child has a serious permanent mental retardation; and (2) the daily problems, deprivations, and frustrations that constitute the grayness, bleakness, and futility of life. Each of these situations, in its own way, is a challenge to the social worker's knowledge and skill, and his response will reflect his total self including his spiritual resources, whatever they may be.

Thoughtful consideration of any one of these situations suggests the following points. In his work with persons who are experiencing devastating or cataclysmic kinds of shock, the social worker can assume that those clients and their families who have religious affiliations, even fairly tenuous ones, almost universally will find that their clergyman will do his utmost to ease the pain and to provide the kind of help and support that can be found in the religious faith that he holds. The social worker's function, then, is to be acutely sensitive to the strength or tenuousness of the client's hold on a religious faith and to encourage him to seek such help when he is ready to use it. The worker's role with the client who is not ready to use such help is to assist him to develop a more positive attitude toward religion, especially if his past experience with it has been essentially negative. In extreme situations, and on the recommendation of a physician, the worker's responsibility may be to provide protection to the client against the insistence of the church representative that he be allowed to see the client.

Fulfilling such a function requires great maturity on the part of the social worker and a recognition that, particularly in certain faiths, even if the client disavows any sense of need to reaffirm his religious faith and reinstitute the regular practice of religious acts within his faith, he may harbor an underlying sense of things being wrong until he has taken this action.

We should also recognize that there are people who appear to get through life reasonably comfortably without any formalized religious beliefs and practices. It is wrong for the social worker to try to push such persons into

a set pattern of behavior when they are faced with a crisis, at least if the worker is not practicing as a recognized employee of an organized religious body.

The discussion thus far has dealt primarily with traumatic and negative or critical situations in life. Is the social worker not equally responsible for helping the client to use religion affirmatively in the routine and sometimes undramatic situations of everyday life? Ellin Berlin, in her novel, *Lace Curtain,* introduces the reader to a child's act of confession and the receiving of forgiveness. At the risk of losing the real sense of beauty and freedom, I shall quote only a brief excerpt from her description:

> The shutter slid open. Through the screen Veronica could dimly see the priest's hand that shaded his eyes and then moved in the blessing for which she asked. It was like a chain of hands that blessed and that, when she had spoken, would lift away the past. From Father Janvier, through the shining hands of the Archangel, all the way to God Whom she couldn't imagine unless she thought of Him as less than almighty, unless she saw Him as He was in her favorite holy picture, the Man with the kind face Who held out His arms and said that the children could come, that it was all right for them to bother Him.
>
> Into their hands the list, into their hands all the pages of the past. The past was for them to take care of. For Father Janvier and for the saints and for the Blessed Virgin and for Almighty God. For Veronica there was the new fresh page—there was tomorrow and all the new days.[3]

Or take the simple statement of a child who, when asked on a psychological test what he would do if he found himself lost in the woods, said "I would pray."

Perhaps the real confidence and consistent sense of faith in God one feels when *not* under great stress is well expressed in the following statement from a mature adult.

> During the main course of constructive and routine effort my devotional life has seemed to take the pattern of the policeman on his beat. On the way to this, that or the other engagement, or in the face of a hard decision, it was as if I merely stopped at the pull box to report my name and number to headquarters so that the Chief might know I was doing my rounds and might be used or assisted in the locality of duty as occasion should arise.[4]

It is hard for many people to understand what one's real belief and faith in God's love, mercy, and guidance can mean when one is fighting an almost overwhelming sense of fear and an impulse to return to alcohol. A woman who, with the help of a real faith and a consistent use of the Alcoholics Anonymous program, had achieved three years of sobriety and in a truly miraculous way had rebuilt her life after years of self-centeredness and waste,

---

[3] Ellin Berlin, *Lace Curtain,* Doubleday & Co., New York, 1948, p. 34.
[4] Allan Hoben, "Then I Sleep," *Journal of Pastoral Care,* Vol. II, No. 2 (1948).

went with her husband and little boy to one of the European capitals where she was immediately thrust into the social life of the diplomatic service. In her first letter after arriving she wrote:

> I know too that I have to be very, very anonymous around here. It just wouldn't work otherwise. I can tell from what I have seen already of the Embassy and of how the Ambassador wants things run. I got a little panicky about it for a moment, but I believe I can manage with my letters from home, an occasional meeting with Hal and Tom (local AA members), my Book, my philosophy of twenty-four hours at a time, and most of all with my constant contact with God—which I must have.
>
> I have already had more temptations to take "just one drink" than at any time during three years of sobriety. . . . I still am not afraid, because I know what God can do for me. I know what He has already done, and to be afraid now would be that I was saying I don't have confidence in Him. . . . But pray for me, anyway.

Writing after the onset of a painful, permanent illness and handicap, and speaking of the loss of a very dear friend and the long period of attempting to adjust to this loss, a woman writes:

> I have learned that the only things I can do in such periods are the things I must do in *any* period: I must remember that this is only a small part of my life—this is *not* my whole life experience. I must go to God for help in the same old familiar way I have always done—blindly. I must hold fast and say "I believe," and I must surrender myself in complete subjugation to the will of God and say "Thy will be done, not mine." . . . I always cling to two things—I will not get more than I can take, with God's help; and "This, too, will pass."

In a much more detached and yet poignant statement, the Reverend Allan Hoben talks of the particular kind of peace and courage he finds in periods of prayer and contemplation as he lives with pain daily and faces the certainty of death within a brief time:

> But, to come still closer home, there is the very personal question of peace of mind. There have been times of great mental anguish, usually coincident with acute pain. Opiates may and do blunt the pain periodically and as emergency treatment, but they alone do not guarantee a rational peace. Similarly, release from many responsbilities makes for passivity and relaxation, but the attendant peace is only that of a vacated house, a negative attitude toward former elements of compulsion in the environment. My requirements have been more than that and they have been met by select portions of Jewish and Christian literature, by the hymns and prayers of the church, by the confessions of those who were conscious of great personal need. In a small volume entitled *Great Souls at Prayer* I have found my pleas made articulate in words from many worshipers, and from breviaries of the early church.
>
> Without being unduly critical of the liberals with whom I have long been associated in educational and religious work, I must confess to needs that are not well satisfied by the mere discussion of the idea not

well satisfied by the mere discussion of the idea of God. The flaming reality of actual devotion as found in this literature and as ringing forth, it seems to me, in such a farewell address as Evangeline Booth recently gave in Madison Square Garden—such reality, so catholic in time and personnel, constitutes the shelter which our frailty seeks.

Now the way I use these breviaries and breathings of distressed souls is to read a selection or so after I am placed in for the night, the selections for the day and, if need be, others until I find a comforting thought. Usually I experience something of what was in the minds of those other pilgrims; then, lights out, I too walk to the Maker, Sustainer, Lover of Life. Realizing that as an infinitesmal part of that consciousness I can know almost nothing, I relinquish myself honestly and freely to Him. All in all, it is well. I have had blessings beyond calculation. In ways both known and unknown I have missed the mark, but in these closing moments of consciousness I make sincere and complete relinquishment of myself to God. No make-believe; no impression to be made on students, faculty, congregation; no part to play; just self and God. Then I sleep.[5]

Do such descriptions as these leave one feeling a little exposed—as if matters are being discussed that are entirely too personal to be the professional concern of the social worker? If so, it is important to remember that, in our culture, many persons consider that it is not good form to discuss what one gets out of his religion or how one uses his faith. What has amounted almost to a hands-off attitude toward religion on the part of the social work profession has not prepared us well to move easily into a discussion of religious matters with our clients. Certainly it is not as easy as it is to discuss Johnny's asthma, how Susie is progressing in school, or even the husband's seeming rejection of a woman client.

The questions really can be summarized as follows: Is the religious welfare of a client or family any concern of the social worker? If not, why not? If so, how can the worker approach the problem in such a way as to avoid any threat to the client's sense of religious freedom? What specific knowledge of religious and spiritual matters should the social worker have in order to make useful observations about the client's needs and resources and in order to be of help to the client in this area of his personal and family life? What are the dangers? What are the potentialities for usefulness? What is the point at which the social worker's observation and activity should stop?

Perhaps the answers will have to be developed by each social worker for himself, by agencies and groups of agencies, and finally by the whole profession of social work. We have long recognized the dangers of superimposing our own values on the people who turn to us for help, of exploiting the defenseless even in the area of something of great potential value to them, and of laying ourselves open to the criticism of discriminatory practices

[5] Allan Hoben, *ibid.*

based on religion. The dangers we know all too well. But what of the vast untapped resources?

Have we really understood and accepted a responsibility for understanding the "spiritual aridity," the sense of emptiness and futility, or the fears and sense of inadequacy which in many cases may arise from an absence of religious faith, or failure to understand and use the resources of religion? Do we know what help an individual can secure from religious faith and the regular investment of time in acts of devotion, assessment of self and one's shortcomings, and study of the teachings of the great spiritual leaders?

There are many signs that point to a rebirth of interest in and concern about the social worker's opportunity for usefulness in this area of the client's life. The question of *how* we may be more helpful remains almost totally unanswered except in those social service programs that are under church auspices. The problem is by no means simple, and the hazards involved, even in the making of pilot experiments that might move us along toward new knowledge, are great indeed. But social work has always risen to the challenge of large and complex problems. Let us hope that this one will also engage our interest in finding ways of fulfilling our potentiality for useful service.

THE PASTOR AND THE CRISIS OF INVOLUTION

THE REV. THOMAS W. KLINK

Chaplain, Topeka State Hospital, Topeka, Kansas

It is a striking observation that the intuitive wisdom of the Christian community should have preserved and elaborated ceremonial or sacramental ministries to nearly all the significant life-crises—all but one. Thus, there is baptism for birth; confirmation, membership ceremonies, or youth baptism for puberty; marriage for maturity; and the funeral for grief at death. But the other great normal life-crisis is left uncelebrated; we have no rite specifically appropriate to the crisis of involution.

Perhaps, assuming the possibility of meaning in any such lapse, we might begin our consideration of the role of the pastor in involution by musing about this gap in our ceremonial-sacramental armamentarium. We might start out with the tested assumption that when such an omission is observed it is the result of *purposeful repression.* That is, the experience is driven from the collective consciousness by deep resistance to it. Or, to put it another way, the implications of the event which are repressed by omission are so alien to the self-concept that such mechanisms as denial and avoidance are employed to keep them at a distance. Although the experience of involution is of the same order of importance as birth, puberty, maturity, and death, we regard it with such displeasure that it is omitted from the other complete sequence of life-crisis observances.

We conjecture, then, that the omission of a ceremony for involution points to our collective avoidance of an experience alien to our self-concept.[1] But if this experience were unambiguously alien we might assume a more forthright rejection of it rather than the conspicuous silence we have noted. To explain this silence we are forced to recall the alienness of involution

[1] At this point one might well note a more specific cultic rejection of the experience of involution in the archetypal stores of the early chapters of Genesis where children are conceived in old age. Especially significant is the charming human story of Sarah hiding behind the tent door when the Lord announces to the aged Abraham that he will have a son (Isaac). And "Sarah laughed within herself saying, After I am waxed old shall I have pleasure, my lord being old, also?" (Genesis 18:1-15; 21:1-8.

When one sees in this story an example of the way in which the effect of involution is denied by the intervening action of God, perhaps we have a slender clue of insight into the occasionally feverish forays of middle-aged women into those esoteric religious sects where prayer (or devotional "study") is seen as capable of reversing the effects of reality on the believer.

but also to assume a *contradictory mixture of feeling,* or ambivalence, toward the event. That is, the event, though regarded with displeasure, is partially welcomed as an occasion for retreat from an adult identity which has not been wholeheartedly invested with the native energy of self, or libido. Such a retreat, or regression, is a characteristic response to all the normal life-crises. It implies that the secondary investments, i.e., reality, interpersonal relations, body-image, lose their previous stable quality of satisfaction and the threat to self-esteem is carried back to the deepest levels of the person. One of the meanings of religious rituals for any such occasion is that such rituals reaffirm the bond of belongingness despite the painful eruption of unconscious materials. The person is still "in communion."

A further implication of this experience of retreat is that, when reality-satisfactions lose their effectiveness and self-esteem is sought at the inner core, it is found as the child finds it, i.e., by fantasies of power and omnipotence unchecked by a reality which is deeply meaningful. Such a flight into fantasy to preserve the essential human core of worthfulness can be deeply distressing when coupled with the ambivalence noted above. Thus the meaning of some of the depressions of involution may be that they are expiation for unacceptable thoughts now endowed with omnipotence by the enforced retreat from reality.

We see, then, that the implications discerned in the omission of a ritual observance of the life-crisis of involution point to involution as an *alien experience, disruptive of personality adjustment because it serves to unbind some of the carefully held ambivalences about self. Many devices, including some religious practices, may be used to deny and avoid the feelings aroused by, or the realities of, aging. The essential effect is seen as a threat to self-esteem, which tends to produce a retreat to more primitive ways of personality functioning where the ancient omnipotence of childhood is reinforced by the diminished jurisdiction of reality and armed with the previously repressed drives.*

In the remaining sections of this paper I propose to test these conclusions against observations of people in the midst of this crisis. Specifically, I shall present a summary of the descriptive findings of two other workers with the middle-aged, a clinical pastoral illustration of one adjustment to involution, and, finally, some suggestions as to the opportunities and *limitations* of a pastoral ministry to persons in this crisis.

Although much of the material in this paper concerns itself with the pathological processes related to involution, I assume that the reader will recognize that the normal adjustment to life-crises may well be understood more easily if it is thrown into sharp relief against the pathological.

Hamilton and Ward, two physicians attached to the Westchester Division of the New York Hospital, reviewed some one hundred histories of women admitted to the hospital with involutional psychotic reactions—profound personality disturbances associated with the middle years of life:[2]

[2] D. M. Hamilton and Gladys Ward, "The Hospital Treatment of Involutional Psychoses," *American Journal of Psychiatry,* CIV (1948), 801-807.

. . . above average in intelligence . . . average age, 52 . . . age range from 38-72 . . . mental disorders among 49 close relatives with depressive illnesses predominating . . .

. . . relatively good health in childhood . . . were notably neat, conscientious, and helpful to their mothers. Close attachment to and identification with female figures in the home noted in about ⅔rds of the cases . . . fathers tended to be subordinate figures though often outstanding business successes.

. . . good energy drive directed to conscientious performance and good deeds . . . lacked imagination and were rigidly practical . . . active in community affairs where they were generally leaders . . . Sociable but lacking in warmth and intimacy in personal relationships . . . Interests predominating were "good works" such as church, missionary and sewing circles, and activities concerning the underprivileged . . . Same self-sacrificing motivation prominent in those with more narrow interests. These made themselves slaves to their homes and children. Never tolerated dust and disorder.

Common descriptive phrases: "never a speck of dust in the house," "things had to be done right or not at all." The relationship of perfectionism to a defense against sexuality is confirmed: (if married) they married late in life, average age almost 30; several married men much older than themselves . . . few children . . . over-solicitous and overly attached to the children when young and often jealous and nagging parents when their children reached adolescence and began to emancipate themselves.

They tended to marry men who did not have strongly manifested sexual drives . . . The impression is gained that they had normally strong instinctive drives, which, however, were strongly inhibited.

Of the precipitating causes of the psychosis financial insecurity, death of near relatives, and concern over emancipation of children were the most common . . . A fourth of the group became ill in response to predominantly physical stress such as infection, accidents, operations and abortions . . .

The symptom triad of delusions of sin and poverty, obsession with death, and an anxious and delusional fixation on the gastro-intestinal tract in the setting of agitation and depression constituted the usual picture . . .

Another report reminds us that the pathological reaction to involution is almost invariably a slow-developing process offering remarkable opportunities for help.[3]

From this summary let me turn to a description of a woman ministered to in the midst of a disturbed reaction to involution. It will be noted how a religious experience played a part in the recovey from her illness.

Mrs. R-BH. This patient is a 44-year-old white married machinery operator's wife from a farm home near a midwestern county seat town of 5,000 population. She was admitted to a psychiatric hospital following an attempt at suicide by taking a slight overdose of sleeping tablets.

---

[3] Sherman Palmer, "The Involutional Melancholia Process," *Archives of Neurology and Psychiatry,* XL (1938), 762-788.

Background. The patient is the youngest of seven children born to a midwestern farm family. The next oldest sibling is two years her senior. Her mother, in her early 40's when the patient was born, died of a "stroke" when the patient was eight. The mother was a "sweet woman," who cared for the child affectionately. The father was busy and preoccupied with his work, having little time for affection to his children—"a tall, raw-boned man, a radical thinker, never punitive with the children." He died when the patient was twenty-seven, of leukemia.

The patient had four convulsions at the time of her birth, and about once monthly throughout her childhood. Following the death of the mother, the patient was reared by two older sisters and "badly spoiled." When she screamed and cried her sisters or father would relent and give her her way. She had poor grades in school, finding it hard to concentrate. She completed 8th grade, farther than the rest of her family had gone. Following completion of school, she remained at home with her father, the rest of the family having married and moved away.

At age 18 she married Mr. R., then age 33, who was a laborer in a grain elevator and lived across the street. He courted her for about a year. On one occasion she had a seizure in her suitor's presence and he insisted to her father that she seek treatment. The father, who had made light of the trouble, acquiesced and the patient was seen in a clinic where she received phenobarbital, which relieved the seizures. In the same year that she received treatment the patient's father died. It is not known whether this preceded or followed her marriage.

The marriage was a difficult one. The patient was wont to throw tantrums to gain her own way. When these were ignored she used a more subtle form of pressure: she spent money with poor judgment on clothes and other luxuries. At other times she would prevent her husband from having intercourse by giving him the "cold shoulder." She grew less and less interested in going to community dances, or visiting friends. Sexually their marriage was marred by premature ejaculations of the husband and complete absence of orgasm in the wife. The relationship varied from one in which the patient displayed enthusiastic affection to periods of "icy coldness."

Two children were born: a daughter now married at age 25 and a son who was five years younger. There was one grand mal seizure following the birth of her daughter but no more, although the patient is receiving no medication. The children were manipulated as weapons in the neurotic marital conflicts. The wife was very possessive of the children and when they paid more attention to the father than to her she would pout and withdraw. There was considerable tension when the daughter married in 1949 against the wishes of her mother, who had picked out a neighbor boy as her daughter's husband. It was not unusual for Mr. R's friends to tell him that he had "a spoiled self-centered wife." In the last four years there has been frequent threat of divorce or separation.

Throughout her life Mrs. R—since her marriage, with her family—has been an active member of a local evangelical church. There she and her husband have both held positions of responsibility. He was long a member of the Board of Deacons; she was most often a more active participant in Sunday School and in women's activities.

Present Illness. Seventeen months ago the patient had a surgical removal of the uterus and ovaries. After returning from the hospital she refused to sleep with her husband, saying he snored. Nine months ago the patient's son was killed while returning from work. He was killed in an auto accident only a short distance from home. (The patient's husband says that it was following the first adolescent strivings of this son for independence that his wife began to show changes in behavior, about eight years ago.) The son, a popular, handsome boy, had intended to get married shortly, although his mother had not accepted this.

Following the surgery the patient was very irritable, making frequent trips to her physician for medication. After the death of the son she spent much time crying, watching TV, or just sitting. She refused to return to church because "God did not answer her prayers for his safe return." A trip away gave her temporary relief but a week or so before Easter the patient decided to leave her husband and go to a nearby city, live with her favorite brother, and obtain employment. She did leave, vague as to her intentions toward the family. She obtained a job, but returned home unexpectedly at a time when the daughter was having a birthday party for the father. She was very resentful of not having been invited. On the morning of April 26 the husband left for his work, the patient tearful and agitated. She was overtaken by thoughts of joining her son and of how she was rejected by her husband and daughter. Accordingly, she took four sleeping tablets from a box that contained many more, turned on the TV program, "Queen for a Day," and lay down to watch it. She was found by her husband, stuporous, still lying on the couch. He arranged for her admission.

Partial Course of Illness in the Hospital. The patient was hostile and bitter at the time of admission. She was treated with matter-of-fact firmness even through minor temper tantrums. On the third day of hospitalization she suddenly changed, becoming overnight sweet, helpful, and cooperative. She was seen by the chaplain, at her request, on the eighth day. She indicated that she had wanted "to talk sooner but I only had those state clothes; my things didn't arrive until yesterday." She expressed her thanks for "your prayers which have meant everything to me . . . please continue them for me." (This, although there had been no previous contact and certainly no communication about prayers.) She described accurately the events leading to hospitalization and indicated that, following the death of her son, she "had lost her faith but she had regained it since coming to the hospital. I made a profession of faith when I was baptized but I realize that it wasn't a wholehearted one. Since coming here I have submitted my will to Him and I have been blessed. . . . God spoke to me and said 'You will be all right. I will take care of you.'" She told, in considerable detail, of the visit of her minister to her following the suicide attempt and was especially moved that he said, "If you had only let me know I would have come to see you."

The subsequent treatment program involved regular scheduled sessions with the chaplain and a full schedule of activities, mostly designed to be gratifying, plus one gymnasium period in which the group exercised with a heavy, resistive medicine ball. Eight hours were spent with the chaplain. These sessions were held on the ward and consisted primarily

of discussion of current reality interests. One session dealt with her bitter sense of frustration with the heaviness of the medicine ball. On this occasion the chaplain avoided sympathy and reflected her comments, such as, "That ball—I would like to kick it around but it is way too big and solid to kick around." As the patient elaborated her feelings about this the conversation shifted to her feelings about the various losses she had suffered, which, like the medicine ball, could not be "kicked around." The next hour picked up this thread at the chaplain's initiative and she talked at great length about her mixed feelings about her husband, her son, her daughter, and yet her positive feelings for all of them too. Considerable time and tears were expended on the details of the son's death and funeral. At her suggestion an hour was spent with the patient and her husband while she explained how she "understood all the things that have happened."

This case summary contains many of the most significant clues to understanding the involutional reaction. Menopause—in this case surgically induced—was but one item in a life-epoch where loss is frequent. The loss of femininity —coupled with a life-adjustment where sexual identity was ambivalently held and where reality could be "compromised" by "omnipotent" temper tantrums—was a slow-burning fuse that set off a chain of reactions. Coupled with the other losses—husband's affection, children's love, son—this loss led to a further testing of reality and eventually to a retreat into self-contained fantasy of being reunited with her son and being "queen for a day." The loss of self-esteem that marked this process was so great that it was, on the one hand, impossible to call for help because she was unworthy, and yet, on the other hand, was so unrealistically grandiose that it was possible to assume glibly that an unknown chaplain was praying for her. The life-instinct whereby satisfactions are to be sought in reality relationships finds support in her religious experience where she reaccepted the world of reality, including her own self-image, which she had ambivalently accepted in adolescence. She expressed this when she spoke of "submitting her will," and she was rewarded by the clear subjective knowledge that God is concerned about her. Subsequent milieu treatment and pastoral care was directed toward solidifying this dramatically achieved reconstitution.

Admittedly, this material in summary and case illustration has been drawn from the experience of workers with the seriously mentally ill. What may be concluded which may be of relevance to the parish minister?

It is not possible to suggest specific methods of helping persons involved in the involutional crisis, but it is possible to suggest certain broad principles on which help may be based. These principles concern themselves with the inner processes of such persons. They are offered here in what may well be the normal sequential order:

1. In situations of loss, *support the grief work process.* Losses need not be sudden and dramatic—as in death or surgery. They may be experienced in more gradual changes such as the maturing of children or the changes of vocational status.

2. While giving comfort to the bereaved, *avoid supporting any denial of the reality of loss.* It is essential to maintain the stubborn, resistive quality of reality which cannot be "kicked around."

3. *Support the normal pattern of interests,* the continuation of which may replace some of the lost objects.

4. When prolonged withdrawal from usual affairs is noted, recall that the meaning of this is to be found in diminished self-esteem and emotional retreat to simpler ways of functioning. In such circumstances *avoid the close equalitarian friend-to-friend relationship. Retain the authority and status of your office to visit and encourage.* The "sticky crushes" of middle-aged women are often to be understood as the result of a failure to maintain this distance and authority at a time when it is crucially important. Do not burden the person by making it necessary for her to ask for you or thank you for coming. So long as elaborate verbal explorations of the past are avoided the content of these visits is not important. What is important is that you go.

5. The aggravation of this process in the direction of depression, i.e., toward thoughts or actions of suicide, persistent unrealistic or unimportant occasions for guilt or in the direction of paranoid behavior, i.e., unrealistic sense of importance, unrealistic ideas of persecution or delusions of impossible body changes—*all these are indications of a serious mental disorder.* They are beyond the capacity of even the most well-trained clergyman in the parish. Their frequent physical complaints makes the referral of these persons to a physician relatively simple. It is expected that the physician may want to recommend hospitalization. His readiness to do so may be enhanced by a brief call from the clergyman, during which he reports his observations.

We might elaborate these few brief suggestions. However, in any case we have but scratched the surface of the problem. As you will have noted, we have discussed the problem only as it concerns the female. The crisis of involution is less dramatic but equally significant in the male. For the pastor who is concerned there is a rich literature on the subject listed in the standard bibliographic guides to professional literature.

WHY HAST THOU FORSAKEN ME?— ON PSYCHOLOGICAL INTERPRETATION AND RELIGIOUS UNDERSTANDING

CLEMENS E. BENDA, M.D.

Assistant Psychiatrist, Massachusetts General Hospital, Boston, Massachusetts; Associate Professor, Clark University, Worcester, Massachusetts; Lecturer, Institute of Pastoral Care at the Massachusetts General Hospital

I

In the history of modern science, a definite trend is discernible which makes it possible to subject science itself to analysis. What is claimed today to be the only legitimate "scientific" approach is in itself a relative perspective in which certain aspects are focused and others neglected.

When in the seventeenth century that movement began which represents the beginning of modern science that gathered such momentum in the last century, the motivating force behind it was "to dwell among things soberly . . . . . to establish forever a true and legitimate union between the experimental and rational faculty. Those who determine not to conjecture and guess, but to find out and know; not to invent fables and romances of worlds, but to look into, and dissect the nature of this real world, must consult only things themselves" (Francis Bacon).[1]

The "causative" exploration of natural phenomena investigated first the cosmos (Galileo) to prove that the celestial bodies and their movements did not possess specific privileges but that the stars consisted of the same elements as found on earth and followed the same laws of motion as were dominant throughout the whole cosmos. Whitehead emphasizes "that it was not the movement of the earth but the glory of the heavens which was the point at issue. It must be remembered that the heaven, which Christ had taught is within us, was by the popular sentiment of medieval times placed above us. Accordingly when the telescope revealed the moon and other planets reduced to the measure of the earth, and the sun with evanescent spots, the shock to sentiment was profound.[2]

This article is condensed from the last chapter, "Faith in the Age of Lovelessness," of a forthcoming book, *The Image of Love,* a German edition of which was published in 1956 under the title, *Der Mensch im Zeitalter der Lieblosigkeit* (Steingrüben Verlag, Stuttgart).

[1] Willey, Basil: *The Seventeenth Century Background,* Chapter II, "Bacon and the Rehabilitation of Nature," Doubleday & Co., New York, 1934.

[2] Whitehead, Alfred North: *Science and Philosophy,* Philosophical Library, New York, 1948.

When after more than two centuries Charles Darwin questioned the immutability of the biological species, the impact was similarly profound. In a letter to Sir Joseph Hooker in January, 1844, Darwin rather timidly announced his discoveries: "At last, gleams of light have come and I am almost convinced (quite contrary to the opinion I started with) that species are not (it is like confessing a murder) immutable."

When little more than fifty years later Freud applied the same approach to the human soul and demonstrated the vicissitudes of drive ("Triebe" are not "instincts" as so many earlier English editions have translated the German word), the psychological shock was again severe.

In all these discoveries, certain specific natural phenomena are understood as incidences of more generalized laws. Applied to psychology, man's soul and consciousness are subject to an analysis similar to that used in the physical sciences and man's "essence" is considered as "moved" by the universal force of sexual drives that man shares with the rest of the animal kingdom. From this perspective, consciousness is "nothing but" a secondary phenomenon of the primary unconscious psyche. While it is perfectly legitimate to subject the un-conscious to scientific research similar to that applied to the invisible radiation of x-rays or radium activity, it is by the same token also true that this scientific approach does not deal with man in his uniqueness. In other words, such scientific approach deals with those aspects of human nature that can be understood as incidences of universal laws common to all living matter while those aspects which man does not share with other animals remain untouched.

Only gradually has it become evident that, while such an approach is fully justified, man as such is very little understood. We need a science of man, an *anthropology* and not a psychology of the unconscious, if we are to comprehend man in his full existence. Modern psychology teaches much about emotions and the unconscious (from which point of view the conscious mind is only an after-effect), but it is obvious that unconsciousness can be studied only from the fundament of consciousness which thus precedes unconsciousness in an ontologic manner. The generalizations of analytical psychology as the only true "science" of man have reduced all sociocultural expressions as after-effects of socialization which could be fully explained by dynamics like sublimation, displacement, emotional needs, fear, projection, and other psychological mechanisms. The flaw in this approach lies in the mistaken idea that psychological dynamics are explanations of ontological differences and that quantitative measures could explain qualitative differences. The weight of the single-minded "scientific" approach has endangered all other cultural sciences and pushed theology into the defense. While religion may still have survived full extinction as is threatened in certain manifestations of the modern mind such as dialectic materialism, racialism, and psychological evolutionism, religion is yet on the defense, pleading to survive and to be given a space or reservation where it may flourish undisturbed by the surging intellect of man. Yet only such religion

can and should survive which can cope with the most critical analytical aggression of scientific inquiry. The history of Christianity proves that until the thirteenth century the most learned minds served religion and, as theologians, developed the great religious body of Christian thinking. As Langmead Casserley pointed out: "In the classic period of Christian thought, it was the persistence and challenge of pagan philosophy which evoked and sustained the development of Christian philosophy." [3]

The next challenge came from the attack and conquest of large parts of formerly Christian territory by the Arabs and the rediscovered Aristotelian philosophy. The boundary between Christianity and the Arabic world ran through Spain, South Italy, and the middle of the Byzantine territory. Both world interpretations had to coexist within the narrow territory of the medieval world. The challenge led to the great philosophical systems of Thomas, Bonaventura, and Anselm of Canterbury.

Now when a new wave of attack in the form of dialectic materialism is threatening the Christian world from the East, the Christian mind should re-examine its philosophical fundament and develop the spiritual strength to cope with the scientific claims of those secular systems.

II

It is characteristic of modern psychology as science—whether behavioristic, personalistic, or analytical—that it explains all expressive behavior exclusively by tracing it back to unconscious motivations, drives, and needs as the true "causes." At no point do we find man's actions or deeds considered—"explained" by an orientation toward the fulfillment of a profession,[4] calling, vocation, or work. It is always a psycho-biological "need" that is satisfied, gratified or fulfilled and never a task, as-signment, or value order. While the almost exclusive concentration of modern psychology on the unconscious, emotional aspects of behavior has produced a wealth of information, it has at the same time thrown modern understanding of man completely out of balance and has obscured those aspects of human behavior and existence which are of equal if not greater importance. Thus the language of modern psychology does not contain "will," deliberation, consideration, in-volvement, con-cern, or all existential categories which conceive the individual not as a single, isolated unit but as a part of a larger relatedness to other forces. Even those long-established psychological concepts like con-duct and de-portment which refer to attitude and performance are lost in modern science and are preserved only in the report cards of old-fashioned country schools.

---

[3] Casserley, J. V. Langmead: *The Christian in Philosophy,* Charles Scribner's Sons, New York, 1951.

[4] The hyphenation of this word and numerous others is done with purpose, to cause the reader to stop and reflect on the deeper meaning of words. Like the much-used coin whose engraving is effaced by constant handling, words of a language are worn out and the original meaning is almost lost. Through going back to the original composition of the concept, its significance can often be recaptured.

The "scientific" approach of psychology has invaded the arts and religion, not to study certain aspects of the artist and religious person but art and religion itself, thus proceeding to generalizations that are not only insignificant but obscure the true issue. Although "dynamic" in character as far as the past is concerned, psychological understanding fails to see man oriented toward a future which may mean more than the past. Only in regard to the future is *time* a meaningful dimension, while time past is a specious storehouse of experiences in which the dimension of time is no measure. It is time and timing in which de-cisions are made and the religious relatedness of man's being to his non-being is manifest.

III

The historian of human thought can easily demonstrate how Protestant philosophy, from the end of the eighteenth century throughout the nineteenth century to Nietzsche, has made religion increasingly a matter of "feeling," emotional needs, and irrational beliefs. In this framework of reference, religion loses the one universal meaning common to all religions—namely, that man's life and actions are taken as something for which man may be responsible, not only under secular moral terms of conduct but also *sub specie aeternitatis* as something for which man is asked to answer in the face of a possible life after death or a judgment that concerns man as enlightened and thus responsible for the course of events in which he is involved. The past may be explained by circumstances, but the future depends always upon choices between alternative possibilities, and the choice depends upon the deliberate evaluation of present and future. The measure which man applies will one day be applied to him.

Social and moral orders may be partially explained by conventions, traditions, needs of the social organism—but when the individual faces decisions that place him at odds and in opposition to all that the majority demands or accepts, he can only resist all pressure by his relatedness to something that is above all and judges all. All final decisions are of a religious nature because they depend upon the way in which man experiences what he considers God's will and God's demands and God's purpose. And while each religion revolves around God as the unknown, the eternal and the one Being beyond comprehension, each religion finds the revelation of God's will and purpose in a different body of experiences. Socrates in his "Apology" emphasized that, though there was the possibility of being acquitted or being able to escape in case of indictment—though he was afraid of being disliked or hated, he "considered it necessary to put God's affairs above everything.—I am devoted to you—Oh Athenians and am your friend—but I obey God more than you."

Thus the framework of reference, the order of values that determines man's actions, reveals itself most clearly in those hours when man is wholly alone with his decision and has to choose between what he feels God

asks of him in order to be justified when he must answer for his deeds and the pressure of humanity which wants man to yield and conform with her wishes.

What does God want? It is the answer to this question that differs in each religion. Thus no hour is more revealing for the particular answer given in any religion than that in which man is asked to forsake his life for the faith by which he is related to a world beyond life and death.

Throughout the history of Christianity, the Cross has been considered the fundament on which this faith is founded. And while the words at the Cross have been preserved as the most precious heritage, none has disturbed and confused Christianity more than the last: "My God! Why hast Thou forsaken me?" On every Good Friday throughout the centuries, thousands of priests, chaplains, and thinkers have meditated upon this sentence: they have tried to interpret it, to resign themselves to "the cry of desperation," to explain it, to excuse it, to make it forgotten. And all interpretations range from denial of the words as something put into Christ's mouth by the enemies of his church to such provocative statements as voiced by D. H. Lawrence: "Jesus trusted in God and God let him down." [5]

IV

In almost all interpretations, modern psychology as the science of the individual's feelings and emotions has influenced the interpretation and obscured the basic issue that this last cry was a *question*—a question asked of God and not of man. The question asked by mankind from the day of the Cross to our modern times: Why has God "forsaken" His son and not saved him by a miracle? Why did Christ not descend from the Cross so that "we will believe in him" (Matthew, 27:42)—this question was voiced by the dying Christ and the answer left to the One Who could answer it once and for all, not as man expected Him to answer but in His own manner. What seems to man an expression of utmost desperation and loneliness becomes from the viewpoint of religion the "last" question that mankind could voice in the language of man and ask of God.

If we assume for a moment that the dying Christ had never spoken these words or they had been lost in the distress of early discipleship—and so distressing was this question even to the Apostles that only Mark and Matthew have preserved it while Luke omits it completely and John has Christ die in the consciousness of fulfillment of his mission—assuming that these words were lost, would not any abandoned soul be drowned in the abyss of loneliness and despair? But now each person in the depths of despair and loneliness—asking God why He has deserted him—will suddenly remember that he is not the only one, nor the first to ask this question. A greater one, in deeper sorrow and greater pain, had uttered the same words. And the burden suddenly seems small and less significant, because

[5] Lawrence, D. H.: in Bouquet: *Comparative Religion,* p. 218.

no sorrow and despair can match the hour on the Cross. All human suffering and loneliness are deprived of their originality, their singularity and uniqueness because the one who is said to be the Son of God had asked the question and drunk the cup of suffering to the very end. Were these words not spoken, what would it avail man to know that God had sent His Son to earth and that this God in human raiment had fulfilled his mission? Does a God suffer? This question has disturbed humanity throughout all time, and Christianity has had to be reminded in each century that the mystery of her faith is that the "Logos was made flesh."

Had Christ died without having asked this one question of God—had this question never been asked and God's answer never recorded—the death on the Cross might have been in vain and have lost all its meaning. The question is still repeated throughout the centuries. Did God answer? And if He did, what was His answer? The question is interpreted time and again in countless sermons and writings, yet there is silence about God's answer—the answer that contains the whole body of Christian faith. For God answered in His way and not the human way, and it is the human way of thinking and questioning that has recaptured the world and found its climax in modern scientific interpretation of the Word.

For man asks Christ:

> . . . . . "If you are the Son of God, come down from the cross. He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. He trusts in God; let God deliver him now, if he desires him; for he said, 'I am the Son of God.'" And the robbers who were crucified with him also reviled him in the same way. (Matthew, 27:40, 42-44)

Had God answered with human words and deeds—if Christ had taken up the challenge of human provocation so "that they will believe!" as they promised at that crucial hour? Only imagine for a moment that such a miracle had taken place. Would we children of the twentieth century believe in such a fairy tale? Would we not wag our heads again and reflect that we have heard many other stories that we could not believe? Why should we believe in an event witnessed by a few, thousands of years ago, when the Antique is filled with mysteries and tales of the miraculous exploits and deeds of its heroes?

And what was God's answer?

> And behold, the curtain of the temple was rent from top to bottom; and the earth shook, and the rocks were split; the tombs also were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after his resurrection they went into the holy city and appeared to many. When the centurion and those who were with him, keeping watch over Jesus, saw the earthquake and what took place, they were filled with awe, and said, "Truly this was the son of God!" (Matthew, 27:51-54)

So God answered in His own way: with an earthquake and a miracle that opened the grave—but few remember this reported miracle, and no unbeliever has turned to faith because of it. But God also answered through the words of a soldier who suddenly realized that not descending from the Cross but the way in which the Crucified died and was answered by God revealed that son of man to be the Son of God. It was the crude soldier who had seen more death than other men who first divined that death and not life may mark the uniqueness of the Crucified. The history of the Occident entered into a new phase in that hour.

When death is given to the son of man as the answer of God, and not liberation and life, then life and existence assume a new significance. It is a new *faith* and a new *hope* that are here revealed. Through the new evaluation of life and death, the *natural* system of feeling and expectation is transformed into another framework of thinking in which other values prevail and thus other awards are expected. In Christianity, the evaluation of life in "this" world and life in the "other" world has been reversed to such an extent that the natural man has always revolted against this perversion. Whether modern man in his return (or regression) to the blissful unawareness of the animal kingdom will ever again be able to understand that the spiritual order has excluded man from the natural state of existence and man cannot belong to both at the same time—this rests with the individual. But the time has come to realize that science and religion are not incompatible. The "intelligent" mind should not be excluded from the body of religious tenets, nor is science a threat to religion, since the order of the Logos is not touched by the order of science.

A PHILOSOPHICAL INVESTIGATION OF THE RELATION BETWEEN PSYCHOANALYSIS AND THEOLOGY

FRED PADDOCK

Graduate Student at Drew University, Madison, New Jersey, and Associate Pastor, Community Presbyterian Church, Mountainside, New Jersey [1]

> There often arise quarrels between theories, or, more generally, between lines of thought, which are not rival solutions of the same problem, but rather solutions or would-be solutions of different problems, and which, none the less, seem to be irreconcilable with one another. A thinker who adopts one of them seems to be logically committed to rejecting the other, despite the fact that the inquiries from which the theories had issued had, from the beginning, widely divergent goals. (Ryle, *Dilemmas,* p. 1)

The first attempt of any discipline of knowledge (*Wissenschaft*) should be to differentiate itself from all other fields of knowledge just as carefully and precisely as possible. Because this is a task of elucidating categories, it is a philosopher's task, and not a scientific task per se. Of course, the scientist may be a philosopher—and I think he ought to be to a certain degree, so that this differentiation may still be done partly from within science. This job is not done once and for all, but rather is a continuing task with the boundaries subject to constant shifting. As Ryle says, "In the country of concepts only a series of successful and unsuccessful prosecutions for trespass suffices to determine the boundaries and the rights of way."

It would be a much simpler task if each scientist had his "objects" of investigation and his particular questions to ask these "objects." Wouldn't it be convenient if the psychologist could have as his special field of investigation the "Psyche," to which he would ask his "sexually oriented" questions, while the theologian presided over the "Soul" and asked his questions *"sub specie aeterni"?* But, alas, it is not so, the "objects" of investigation are so overlapping, and the questions the theologian and psychologist ask are such that "very often he has no clear idea what his questions are until he is well on the way towards answering them."

Because the relations between these two categories of theology and psychology are so ambiguous, an extraordinary effort toward alleviation should be made by the philosophically minded in both fields. So far, the

---

Reprinted with permission from *The Garrett Tower,* Vol. XXXII, No. 3, June, 1957.

[1] At the time of writing, a graduate student at Garrett Biblical Institute, Evanston, Illinois.

problem has mainly been treated as a straightforward problem within the same language game, and the pugnacious ones on both sides have done a magnificant job of cutting down the other side. Of course they are each using the presuppositions of their own categories.

Both of these disciplines have their own language game, and both of these games grew up within particular cultural situations. Would it not help to relieve tension if a little historical-philological perspective was gained?

Both of the disciplines under consideration (theology and psychology) have histories and their languages also have histories; and the same uniqueness of historical-cultural forces that is the ground of cultural relativity is also the basis for the untransferability of categories.

The language of the church has developed over three thousand years, being formed by and forming a perspective which saw God as the "Lord of History" (or, as Buber says, "the Leader God") and which knew Him only through His *Acts* in history. Man's existence was created, upheld, and believed in only because of and through *God's* activity. Man's actions were seen only as "reflexive" action, dependent upon God's action. And man's knowledge of his most essential self came only in confrontation and judgment by God within His community. Man then saw himself as a rebel and sinner and in need of salvation.

The background of modern psychoanalysis (as far as its presuppositions go) is found in humanism: Greek, Renaissance, and so on. This humanism is not only its limitation but also its glory. (It is high time that we quit making the "absolute qualitative distinction" between the Greek "spirit" and the Hebrew "spirit," such as does Nygren in *Agape and Eros.* The Greek "spirit" doesn't have to be degraded in order to glorify the Hebrew "spirit" any more than man has to be degraded in order to glorify God.)

Psychology's limitation is that it must make man the measure of all things—it must make man the prime reality. Thus it demands that, existentially speaking, man must take himself in absolute seriousness. But this limitation is not completely negative. Only the person who truly takes himself seriously will ever arrive at the point where he truly is willing to take the terrifying "leap of faith" into Christianity (Kierkegaard). It is psychoanalysis, along with modern evangelical theology, that is calling us away from shallow utilitarianism and social activism. The two are calling us from running away from ourselves and from losing ourselves in an "ideal" god and an "ideal" society: calling us back to face ourselves in extreme seriousness.

But Christianity is also saying that the man who is conquered by the God of Israel can no longer take himself in absolute seriousness, for his existence is centered in God. This means that he is freed from the necessity of taking himself absolutely seriously—his personal character, his salva-

tion, his morality, his life. He is freed to live only in gratitude to God and in love with his neighbor. Though he must make decisions in seriousness, and in fear and trembling, yet he knows that as a human being all his decisions are made in sin—thus in the eyes of the Infinite are infinitely qualified. Existentially speaking, where does this put psychoanalysis? Before this question can be answered we must look at the neurotic personality.

The neurotic is one who takes himself so seriously that he has built up the image of an ideal self in his mind which corresponds to his prideful self-estimate. This ideal self stands as a buffer between the real self and the world. Thus the neurotic justifies his "absolute seriousness" and his "self" by withdrawing the "real self" from "Reality" and placing an idol in its place which can be worshipped in all seriousness as the "invincible other," but also seriously looking on it as his own ego. Thus, in a way, the neurotic's idol makes it impossible for him to take his real self in utter seriousness—and yet paradoxically it is the only way he can take himself in continued absolute seriousness—especially under the strain of crucial events. His despair must either manifest itself in anxiety, or the idol must be shown up for what it is.

Psychoanalysis, by making us aware of the idol in all its absurdity (as did Elijah to Baal), destroys it and thus helps make possible a valid decision on the part of a man to find his center in the freeing God who revealed Himself in Christ Jesus. The person striving to become a Christian can therefore in fear and trembling submit himself to the psychoanalyst/surgeon in the hope that after a period of intense self-searching and conscious over-seriousness with the self he will be able to take himself in that infinitely qualified seriousness which marks a Christian—that Christocentric and reflexive seriousness (grace).

The psychoanalyst can only, by the grace of God, aid the healing powers at work within the individual. The person contemplating psychoanalysis should thank God that He has given him the capacity to admit he needs help, and that he cannot stand alone. It is this "alien" work of God—the tearing down, the laying bare—which calls forth the Christian hope beyond hope: the hope that God is with us in our forsakenness, in our self-probing and overconcern for ourselves. Psychoanalysis has no categories to deal with this hope which is a manifestation of faith. Thus the possibility of a "Christian" undergoing psychoanalysis can only be spoken of in theological categories.

So much for the limitations of psychology as seen from the historical perspective. Now what is the most glorious gift which it has gained from its heredity? It is the spirit of Socrates. Yes, nothing more and nothing less. People think that what the world needs is more democracy, more science, a new and more complex religion—but it never occurs to them that what it needs in the midst of a superabundance of knowledge is another Socrates with his ironic spirit.

Socratic irony is the probing of the distinction between knowing about and knowing (in other words, how we hide our ontological starvation behind a barrage of words—our misuse of language). It is the pointing out that amidst all our knowledge we have appropriated in subjective earnestness none of it; in crucial decisions and in everyday existence we have really understood little or none of what we learned. Within Christendom, where we preach voluntary suffering, we look upon one who takes on suffering voluntarily as a mad man; we preach justification by faith alone, and in the very same instant find the justification of our life in the wonderful capacity we have to move people to tears or moral action; we preach on the righteousness of God alone, and in the very same instant castigate ourselves for not having preached a "perfect" sermon. If it were not infinitely tragic, would it not be infinitely comic? And in our midst today God has placed another Socrates—a collective Socrates in the form of the psychoanalysts.

The psychoanalysts lead a person to a point where he has the strength and ability to see the fundamental dichotomy in his soul. It is within this category of irony that psychology must work, because it has no category to explain the origin of the dichotomy. Is it unconscious ignorance that accounts for man's not being able to see and accept what he really is? Is it caused by forces biological or societal? Freud says that in the last resort the cause is from "nature." Horney, Sullivan, and others claim that ultimately human society is the corrupter of a fundamentally good man. Neither of these answers is "determined" by empirical evidence or there would be no conflict between knowing about and knowing.

The answer must be supplied by Christian theology, for only here is there a category which definitively assigns and emphasizes man's responsibility for his predicament, yet sees that it is impossible for natural man to escape it. This is the category of sin and its necessary adjunct, original sin. These doctrines do not grow out of objective and empirical science, or metaphysics, but rather out of a confrontation with the living God of Israel, who meets us in judgment and in love through the people in His covenanted community.

Sin proper is always *Coram Deo* and thus found only in the true Church, but there is another form of sin from which there is no salvation but only movement from idol to idol, and this is found everywhere outside the Church—it is this which makes it imperative that the theologian *witness* to the secular psychoanalyst.

A MEDITATION

THE REV. ERNEST E. BRUDER

Protestant Chaplain, Saint Elizabeths Hospital, Washington, D. C.

"My God, My God . . ." These are words of utter despair! In them Jesus reveals freely his deepest feelings. He had done his best, he had given his all, and now his friendly concern for others had led him to be crucified. It is no wonder that from the depths of his being he cried out in protest.

In these words we note also that he cried out *against God.* So deep was the feeling of despair, so intense was the anguish of spirit, that it could be directed only against God—the author and creator of life.

This may sound frightening, and it is! But it is something that we in the hospital learn through very bitter experience. There is very profound meaning in just this for an understanding of Easter.

The very things that have happened to us often produce feelings of despair and resentment, and it becomes necessary to cry out. But this in itself is terrifying! At times it seems more threatening to cry out than to keep quiet. Here we take courage that Jesus did not hesitate to express his resentments at what had happened to him.

We can take additional courage in that not only did Jesus utter feelings of despair but that he directed them to the Father of us all! He trusted God enough to trust Him even with his resentment, despair, and loneliness! He had come to know God's love as an acceptance of us with all our feelings.

This is what gives us Easter. When we have the courage to face the painful, unpleasant, resentful things of life, and to recognize them for what they are—and dare to trust our God with the feelings that we have about these things—we find that God is able to accept them. He is able to accept not only these feelings, but us with them. This gives us a new hope, a new courage, *a new life.* This is the meaning of Easter! Resentment and hate and evil, accepted and shared with God, mark the resurrection of the spirit.

FRANCIS W. McPEEK—A TRIBUTE

THE REV. ANTON T. BOISEN, D.D.

Chaplain Emeritus, Elgin State Hospital, Elgin, Illinois

Among those who have availed themselves of the opportunities for clinical training in the service of the mentally disordered there is none whose career has given greater reason for satisfaction than that of Francis W. McPeek, the Executive Director of the Commission on Human Relations of the City of Chicago, whose death at the age of 47 occurred on November 7, 1958.

His work as a student at the Elgin State Hospital from June 1934 until the fall of 1936 was characterized by his quick comprehension of the problems of the patients and by the generous use of his time and strength in ministering to their needs. In addition to his faithful and efficient work on the wards, he made a number of individual contributions to the life of the hospital. He exemplified supremely the spirit and attitude by which our students established themselves in the hospital community.

This same spirit characterized his work in the parish. Following his experience at Elgin, he became pastor of a small federated church in a small village. Here he not only discharged the duties expected of a pastor, but went further. One of his projects was the organization of a vested choir of children from the entire community. He also wrote a column for the local newspaper and otherwise entered very actively into the life of the whole community.

In June 1938 he became chaplain and clinical training supervisor for the Council for Clinical Training in the New Jersey State Reformatory at Rahway. Here he gained the confidence of the inmates and staff alike, and was offered the position of assistant warden.

In 1940 he took a comparable position at the National Training School for Boys in Washington. Here the excellency of his work was recognized by an appealing offer of a position in a government agency, but, in line with his interest in the contribution of the church to human problems, he moved into the position of Director of the Department of Social Welfare of the Washington Federation of Churches.

As the Director of the Department of Social Welfare he became the champion of the underprivileged—the Negroes, the deportees, and others.

He had a facility for presenting facts of human situations, but always with constructive suggestions for action.

As with creative persons, a number of important opportunities came to him. However, in line with his interest in the active alleviation of human suffering, he finally accepted the position of Industrial Relations Secretary of the Congregational Council for Social Action. His reason for this was that the Church needed good fighters, and he wanted to go where the fight was hardest.

He served as Industrial Relations Secretary with great distinction until April 1953, winning the respect and trust of leaders of both labor and management. He left this task to become the Executive Director of the Commission on Human Relations of the City of Chicago. In this position he wielded a great influence toward the betterment of human relations in Chicago, and brought about many concrete improvements in this area of the life of the city. He worked quietly and unobtrusively, not seeking publicity, but devoted to the real needs of the underprivileged.

Though carrying heavy responsibility, he devoted his leisure time to serving the Millard Congregational Church in Chicago. His service here, as a labor of love, brought a dying church back to life and put it in a position requiring a full-time pastor.

In anything he undertook Francis McPeek never spared himself. He worked rapidly and efficiently, throwing into his most trivial task the full force of his driving energy and brilliant mind. He was a superbly gifted man. With more leisure and a lighter load, he might have made some outstanding contribution to the world of letters, of art, or of scholarship. He chose instead the field of human relations. He knew what was in man and he threw himself into the storm centers of human maladjustment and suffering. He was a true follower of the Man of Galilee, one who heard and accepted the call to the heroic way of life.

BOOK REVIEWS AND NOTICES

EDITED BY THE REV. ROLLIN J. FAIRBANKS

I and Thou: Martin Buber; Charles Scribner's Sons, New York, 1958. 137 pp. $1.75.

Martin Buber has contributed much to modern philosophical understanding of the reality of human encounter in distinction from the encounter of man with inanimate objects. Buber's main contention is that the universe apprehended by man is two-fold, the realm of the I-Thou encounter and the realm of the I-It encounter. In the I-It relation man stands in relation with an object, in objective relation, and this realm of objective relation is the realm of experiential reality. When man stands in the I-Thou relation, on the other hand, there is no objective relation for man, but rather the I takes its stand in relation to three spheres. The three spheres in which the world of relation arises are (1) our life with nature, (2) our life with men, and (3) our life with intelligible forms. When the I of man takes its stand in relation to the Thou of these three spheres, man takes his stand in relation to the eternal Thou which is transcendent in each of these three spheres.

Buber's basic theological orientation is Biblical. The thesis of *I and Thou* is the sublime creatureliness of man and the holiness of the Creator implied in the work of the Creator. Buber translates the Biblical monotheism of Judaism into the elaborate and sophisticated *genre* of modern continental philosophy. Yet the basic tenets of theology remain as the measure of man, and Buber's thinking merits attention in this grand tradition of Philonic and Spinozan monotheism.

Buber's Biblical orientation is apparent in that, for Buber, Manhood receives definition as such by virtue of the I-Thou relation. Man becomes Adamic humanity in relation with the eternal Thou, God. Yet Buber's thought falls short of certain facets of the Biblical witness.

God's revelation in the I-Thou relation is devoid of theological content. The three facets of revelation are (1) the fullness of mutual relation, (2) meaning in everything that is, and (3) that man is possessed of meaning insofar as the soul-universe nexus obtains. In each of the facets of revelation there is an absence of God drawing the veil from his face for man. God is always independent of the revelatory content, and so a special case of aseity may be observed, in which, for man's understanding, the knowledge of God is absent from the revelatory event. The Biblical witness always preserves the theological content of revelatory events, and in this facet Buber and the Bible part company.

As a consequence of this shortcoming, a question irrelevant to Christian theology could be asked of Buber's theology: Is our world ruled by a loving and just God or is our world ruled by a malevolent and monstrous Satan? This latter option receives discussion in Cartesian philosophy, but Buber neglects the theological safeguards necessary to rebut such argumentation in his theology.

This weakness in the nature of revelation for Buber's theology is seen in outline in the difference between *Job* and the *Gospel of John* as these two set forth doctrines of revelation and salvation. Salvation is God's act of restoration of man against the powers of human perversion and sin. As God reveals himself, so he saves man. God's revelation in the *Gospel of John* is that of a God who so loved the world that he gives his Son for man's salvation. God's love for man is sacrifice. On the other hand, in *Job* God reveals himself as essentially indifferent to the state of man, and man's salvation is an arbitrary choice by God. Thus the weakness in the nature of the revelatory event in Buber's theological thought would permit the arctic soteriology of *Job.* In the difference between *Job* and *John* the weakness in Buber's soteriology becomes apparent. It might be suggested that, as a Jewish theologian, his presuppositions are still basically Biblical and no greater than is possible under the circumstances. But this criticism ignores the richness in the narratives of the establishment of the Abrahamic covenants of circumcision and the rainbow, wherein God divests himself of his aseity and covenants with man. Here God is bound to man, and Pascal's insight that the God of love is a mendicant God has some substantiation. So in the facet of soteriology, Buber departs from the richest interpretations and understandings of the Biblical material, for he maintains God's aseity in revelation and therein salvation lacks clear theological definition, that is, salvation lacks definition based upon aspects of the nature of God toward man.

Buber's Biblical orientation ceases in his discussion of revelation and in his soteriology based upon this revelation. In both of these matters, in revelation and in soteriology, the weakness of his theological thought is significant for Christian pastoral theology.

One of the most crucial claims of Christian revelation and Christian theology, perhaps the most crucial point in Christian thought, is the *Kinesis* and God's love for man in the act. God's dependence upon his chosen ones is given definition in the covenants of circumcision and the rainbow in the Hebraic covenant. But God's *love* for man is the power and Gospel of the Christian evangelist. In Christ Jesus the love of God for man becomes transparent and is exhibited for humanity—indeed, "placarded," says Paul—in order that man may come into relation with God. Salvation rests upon God's revealed love for mankind, upon the revealed nature of God in Christ.

In the matter of salvation, Buber cannot contribute to the Christian understanding of either man or God, for he avoids speaking of the nature of God in his relation to man, of God's revealing of himself as a loving God. This imperfection in Buber bears directly upon Christian pastoral care.

If Buber is unwilling to give theological content to the revelatory event, then to that degree the revelatory event does not contribute to the Christian's understanding of man in relation to God, for the dynamics of human personality receive their initial definition in Christian theology in God's revelatory act toward man. Without initial definition of God's love for man in his Fallen state, the Christian counselor would be bereft of his primary motive and counseling spirit: the gracious love of God for mankind.

JOHN PAUL PECK

Love or Perish: Smiley Blanton; Simon and Schuster, New York, 1957. 217 pp.

"The greatest of these is Love." "Love never faileth." Any book which can lead us to a deeper understanding of these basic New Testament affirmations should be sure of a ready welcome. Dr. Blanton, a practicing psychiatrist for more than forty years, writes out of his long experience to demonstrate the universal need for love. He writes helpfully on courtship and marriage, on parents and children, on creativeness in work, on growing old, all with the steady conviction that love is the most important factor in every situation. There is more psychology than religion in the book, and life is not as simple as the author seems sometimes to imply. But there is much that is wise and illuminating, and we are constantly aware that the counsels given are drawn not from theoretical speculation but out of actual life situations.

F. W. DILLISTONE

•

Clinical Studies in Psychiatry: Harry Stack Sullivan, M.D.; W. W. Norton, New York, 1956. 386 pp. $5.50.

In this volume we have the third posthumous publication of a great psychiatrist's theoretical formulations. As with *The Interpersonal Theory of Psychiatry* (1953) and *The Psychiatric Interview* (1954), the material of the book comes directly from the lectures given to colleagues and students. The focus is specifically on understanding the genesis and meaning of mental disorder.

There are many valuable insights here for those concerned with human behavior. In his delineation of the factors which make for "difficulties in living," Sullivan makes us vividly aware of the interpersonal nature of mental illness and offers considerable illumination on such specific phenomena of interest to the pastor (to mention only a few) as sublimation, selective inattention, obsessionalism, envy, jealousy, and the development of a paranoid reaction.

The author's formulations are framed in the context of a social theory of personality. Although he is a most difficult person to follow through his writings, nevertheless he provides a most welcome emphasis which never takes for granted the person involved in the difficulty. In a day threatened with drugs as a mass media by which all the intricacies of our living together will be tranquilized, it would be well to pay close attention to this serious and professional investigator of interpersonal relations. For the diligent student such a volume offers incalculable dividends.

ERNEST E. BRUDER

•

The Life and Work of Sigmund Freud (Vol. III): Ernest Jones, M.D.; Basic Books, New York, 1957. 537 pp. $7.50.

This final volume of the trilogy maintains the same high standard of careful attention to detail, significant objectivity, and delightful style of

writing which marked the author's first two volumes. This is a singular achievement! Dr. Jones may not have reached the stature of James Boswell; but, then, neither was Dr. Samuel Johnson as controversial and significant a figure as was and is Dr. Sigmund Freud.

There are two main sections to Volume III. The first covers the years from 1919 to 1939, and spells out in graphic detail both the professional and personal turmoil which faced the aging Freud. It is in these 248 pages that we find much of the detail about the personal differences between Freud and Otto Rank, and the sharp cleavages and antagonisms which marked the development of psychoanalysis. Here, too, we learn of the long years of intense physical pain which Freud endured with heroic fortitude and which did not prevent his continuing both a prolific and creative literary output! It is truly astonishing that during these years of agony from his cancer such major works as *Ego and Id, The Future of an Illusion, Civilization and Its Discontents, The Nine Introductory Lectures,* and *Moses and Monotheism* were written.

For the student of religion, Part Two will be of particular interest. It is here that Dr. Jones, in what he terms "Historical Reviews of Certain Topics," brings together, in topical form, the highlights of Freud's thinking. Beginning with the clinical contributions from 1919-1939, the author summarizes Freud's thinking on metapsychology, lay analysis, biology, anthropology, sociology, religion, occultism, art and literature—truly a herculean effort and very rewarding to the student earnestly seeking to obtain a clear understanding of the major emphases in Freud's thinking.

Without question, these volumes are most rewarding reading. To let one's mind range through the pages which depict the breadth and scope and depth of one of the most brilliant and original investigators of any age is truly a humbling as well as an enlightening opportunity. It will be a long time before we shall be able to understand and come to terms with the brilliant insights Freud has offered us. But understand his insights we must: to come to terms with him is the need of the age to which both Freud and Einstein gave birth. In this task Dr. Ernest Jones has done us laudable service. His three volumes are not only a rare tribute to a great genius, but they are equally a monument to a devoted and understanding disciple. May we have the courage, in our anxiety, to deal helpfully with the profound meanings they have uncovered and made accessible to us.

ERNEST E. BRUDER

•

Free Will, Responsibility, and Grace: Peter A. Bertocci; Abingdon Press, Nashville, Tennessee, 1957. 112 pp. $2.00.

It is not often that the spoken word can be transferred to paper so easily and so effectively as in the case of this present volume. Originally given as lectures at the Montreal Faculty Conference, the chapters retain that personal vigor and immediacy which make them a pleasure to read. And the publisher's claim that here is a book of stark honesty and searching intellectual stimulus is fully sustained.

What is the meaning of human freedom within the Christian view of life? What is the significance of man's sense of "oughtness"? What does

the Christian obligation to love involve? And how is it possible to conceive of the special grace of God within the context of human freedom? These are the main questions to which Dr. Bertocci addresses himself, and he leaves us in no doubt that there are no easy answers. But at the same time he succeeds in transmitting a bracing quality of courage and faith which enables us to glory both in our insecurities and in our call to be fellow-creators with God in the establishment of the relationship of love.

There is a depth of psychological insight coupled with a clarity of reasoning which makes this small book an exceedingly impressive contribution to the continuing problem of the relation between God's grace and man's freedom. The one notable omission in the argument, however, is any consideration of the place of the symbol in interpersonal relationships, a theme which was developed so admirably by Herbert Farmer in his book *The World and God.*

F. W. DILLISTONE

•

The Placement of Adoptive Children: J. Richard Wittenborn; Charles C. Thomas, Springfield, Illinois, 1957. 189 pp. $4.75.

The publisher's promise of "Definite Answers" for questions of central interest regarding adoption is never met in this book. Instead, the reader will be confronted with some interesting material which was gathered in the process of carrying out an enterprising research project sponsored by the Department of Psychology and the Child Study Center of Yale University, financed by a grant from the Russell Sage Foundation, and supported emotionally by such outstanding persons in the field of child care as Dr. Milton Senn.

Although the material is supposed to be of general interest to a wide variety of people such as social workers, clergy, adoptive parents, etc., it is actually an almost technical report on psychological research. The author touches two questions.

First, how accurately and in what respects can the Yale Developmental examinations of infant behavior be employed to predict future development for adoptive children? After a lengthy discussion and the presentation of many tables, quotations, footnotes, etc., the answer is that the infant examinations cannot be used for predictive purposes.

The second question is: What characteristics of adoptive homes (placements) may be shown to be correlated with the characteristics of adoptive children? In a slightly more readable manner the author states that "our study has shown correlation between characteristics of the environment and characteristics of the developing child. It must be admitted that we do not know the mechanism or the mediating agent for these relationships."

Those who work directly in adoption agencies may well find the material interesting if not informative. It might be questioned, however, whether those in allied fields, and especially the clergyman (whose interest in adoption is apt to grow out of his concern for those wishing to adopt a child and those considering the placing of a child for adoption), would find definite answers to their questions in this book.

CHARLOTTE A. DUNMORE

Adoption and After: Louise Raymond; Harper and Brothers, New York. 1955. 238 pp. $3.00.

Why does anyone want to adopt a child? The author begins by guiding the reader through a self-screening process on basic motivations, good, bad, and (even more frequently) mixed. Is life meaningless to you without a child? Are you trying to hold a wandering mate, or keep a marriage from failing? Is one of you secretly reluctant? Do you want a child to replace one who died, or to carry out your own unfulfilled ambitions? Do you want a cute plaything, forgetting that soon it will be a sometimes dirty, naughty, individual toddler? Is your marriage a solid one? These are questions to ask yourself honestly in preparing for adoption. The agency will and must ask them for the sake of the child.

Then, of course, what may you know about the baby you take? And how important is the background information? The agency will tell you basically what there is to know, without names, but often little or nothing is known about the father. Developmental tests, frequently given at two months, are helpful, but never infallible. Truly, one cannot worry too much about heredity, for the agency screens out children with known defects. No guarantee comes with an adopted child, any more than it does with one's own naturally-born child. Anyone adopting a child must be prepared for the fact that all parenthood involves some risk, as well as the prospect of much deep fulfillment and satisfaction. As Anna Perrot Rose is quoted as saying in *Room for One More,* the story of her three foster children, "Heredity gives you something, and your environment makes you use it, misuse it, or throw it away." It is the task of the mature adopting parents to accept a child for what he is, loving him and helping him to develop his own best potentialities, whatever these may be.

While warning against the unscrupulous profiteers who sell black market babies, Miss Raymond deals honestly and sympathetically with the difficult problem of private adoption, or "gray marker" placement, for those who cannot adopt through legitimate agencies. These are often arranged by doctors, ministers, or lawyers who have at heart the interest of the people involved, but do not always have the skill necessary for the best possible placement or for the necessary legal precautions. Her conclusion is that "If you must, you must," but do consider extremely carefully beforehand, take all possible precautions, and recognize that you are taking a greater risk than in a carefully planned agency placement.

The author, the mother of an adopted son, discusses the subtleties of day-to-day adjustment and living with adopted children. How to tell the child of his adoption, and how to help him accept it happily, is often considered a difficult area. Miss Raymond is practical, stressing that a matter-of-fact, pleasurable acceptance and forthrightness on the parents' part will help the child to take it in the same spirit. She emphasizes the importance of keeping information about the biological parents honest, but vague, of always helping the child to feel a part of his adopted family circle, of refraining from confiding details of background to friends, and even recommends referring to the biological mother as his "first" mother, rather than as his "real" mother.

The many problems involved in child-raising are common to all parents, but some of them have special overtones, simply because a child is adopted. Brothers and sisters often clash, but with the many possible combinations of natural and adopted children, a parent must be even more aware than the average, both of his own real feelings and the child's. The only child often has special problems, but when such a child is an adopted one, the parents need particularly to be on guard against overprotectiveness and "hovering." Couples who adopt older children and handicapped children need an extra measure of the warm, relaxed love and patience that any parent usually needs, and of course when those who find one of these older or handicapped youngsters the right child for them, an especially great need is fulfilled. Miss Raymond gives advice about school adjustment, leaving children with sitters, home chores, bringing up twins, parent-child relationships, adolescent problems, the hostile child, the withdrawn child, seeking counseling, the problems of death and divorce, and in fact nearly all the fundamental aspects of child-raising, relating them to the special factor of adoption in a child's life. Her suggested attitude is: Don't blame all of a child's problems on this factor, but realize that, if there are severe problems, then they may be complicated by feelings connected with the child's adoption.

The final chapter of the book suggests a talisman or guidephrase for helping parents to build a strong, happy, confident family in the adoptive relationship: "Always remember he's your own—and never forget he's adopted." Carrying out this attitude involves the complete, realistic acceptance of the fact that your child is wholly yours and couldn't be more loved, and the equally complete, often more difficult, acceptance of the fact that he was not born to you, much as you might wish it, and has some special needs on that account.

Miss Raymond's insights are extremely perceptive, and the fundamental concepts of current child guidance are basic to her work: that a child needs to feel loved and lovable, that parental handling should be understanding yet firm, that both parents and children must recognize and accept their own real feelings, and that parents should not feel constantly guilty about their difficulties with their children. This book is warm, reassuring, explicit, and psychologically sound. It is well worth the time of anyone who would adopt a child, counsel adopting parents, or for any reason understand more fully the adoptive relationship.

The final pages of *Adoption and After* include a list of books for suggested reading, and a list of agencies in various states for those couples considering adoption.

BARBARA P. PRINN

•

The Chosen Baby: Valentina P. Wasson; J. B. Lippincott, Philadelphia, 1939. 46 pp. $2.00.

How and when to tell a child of his adoption is a real concern for many adopting parents. This little book is the real-life story of one adopted family, written to be read to young children from three years of age on. Dr. Wasson told this story to her own adopted son, and, because it was so well received, she wrote and published it for others. It emphasizes the desire

of adopting parents to have a baby, the long wait, and their happiness in finding a particular, special child. Now a classic in the adoption field, it is ideal both for reading to children and for guiding parents in telling their own chosen children their own special story. A minister will find this a valuable reference for any adopting families in his parish.

BARBARA P. PRINN

•

The Place of Healing in the Ministry of the Church: George F. MacLeod; Iona Community, 214 Clyde Street, Glasgow, C.1, 1958. 13 pp. Ninepence.

In a sense this pamphlet is a summary of ten years of experience by the well-known Iona Community in the realm of religious healing. After setting forth four basic premises, the author (who is also Leader of the Community) proceeds to describe helpfully the two fields of healing employed: intercession (by name), and the Laying on of Hands. He then discusses three "dangers" to be avoided in the recovery of this special pastoral ministry. The entire presentation is marked by a responsibility and a maturity that is often lacking among the more fervent advocates of religious healing.

ROLLIN J. FAIRBANKS

•

Foundations of Christian Knowledge: Georgia Harkness; Abingdon Press, Nashville, Tennessee, 1958. 160 pp. $2.75.

It would not be easy to find a wiser and more sympathetic guide through the complexities of the present theological situation than the author of this book. Dr. Harkness is concerned to get back to the foundations in order to expose the sources of divergence in contemporary theological exposition and at the same time to make clear that in spite of all divergences the foundations *are* trustworthy for those who will plant their lives upon them.

More than once the author stresses the fact that her own understanding of Christian truth depends upon the exercise of both faith and reason, upon a close attention to the witness both of the Biblical writers and of the world's philosophers. To move constantly between these poles is not easy. There is bound to be tension and sometimes there may appear to be conflict. But only, she believes, as man gives full weight to both of these forms of testimony can he come to a balanced apprehension of Christian truth.

The writing and arrangement are unusually clear and successive chapters deal with the relations between philosophy and theology, between theology and science, between revelation and reason, between authority and criticism in Biblical understanding, between the outward and inward working of the Holy Spirit, and between the community and the individual in the Christian context. The question of authority often arises as does also the question of the way by which man comes to the knowledge of God. But in dealing with these questions Dr. Harkness can write with an authority based upon a profound study of Christian theology as well as upon an ongoing experience of Christian faith and life. This should prove an altogether helpful book to any serious student.

F. W. DILLISTONE

Christian Social Ethics: Albert T. Rasmussen: Prentice-Hall, Englewood Cliffs, New Jersey, 1956. 318 pp. $4.00.

Rasmussen's textbook in Christian social ethics focuses on social action. It is oriented in the concept of social influence. This theme pervades eleven chapters, which first define Christian influence, then place it in a dynamic social context and the oppressive moral climate which pervades contemporary society. The discussion focuses on the concept of responsibility, showing its relationship to theology, theological education, denominational social action and ecumenical conferences. An effort is made to assess the weakness of the Church's influence and to relate faith to social action to indicate the ways in which the Church can become more effective in the local community. The author then analyzes the fields of reconciliation, vocation, and politics.

The discussion of the weakness of the Church's influence lifts up a number of significant points, such as the waning of the Protestant dynamic, the religious illiteracy of the people, the misunderstandings of the Gospel, freedom of conscience, and separation of Church and State. The growing gap between clergy and laity and the ambiguous role of the ministry are brought out, and the author also emphasizes contemporary disillusionment about social reform and excessive emphasis on success.

WALTER G. MUELDER

•

Prayer Can Change Your Life: William R. Parker and Elaine St Johns Dare; Prentice-Hall, Englewood Cliffs, New Jersey, 1957. 204 pp. $3.50.

In essence this book is a record of experiments carried out in the realm of prayer by methods comparable to those in use by modern "scientific" man. The author, a professor at the University of Redlands, having gained new help himself by employing certain techniques of prayer, decided to gather together a group who would experiment in prayer therapy and record the results. Undoubtedly the record is impressive and its presentation in clear dynamic form is worthy of serious consideration.

Perhaps the chief message of the book can best be summarized in words taken from the Introduction:

> Our experiments *proved* the *power* lay with God. No one in our classes was helped or healed by the power of the group, the application of psychology, nor by myself as the leader. The actual work was accomplished in the "homework" assigned between our single meetings each week. These meetings were for the purpose of studying and sharing. We discovered that prayer was a practice in honesty. Prayer was the bridge. But the healing power lay in a God of Love which each student found by "going into the closet and shutting the door."

Many examples of lives helped and healed are given in the course of the narrative, and techniques which have proved beneficial are clearly described. The approach is comparable to that of the mystics of past ages, and there is a danger of too much emphasis upon attitudes and feelings within the closed circle of the individual or group. But the emphasis on specific spiritual counseling and on straightforward prayer habits is valuable for the strengthening of the spiritual life in any context.

F. W. DILLISTONE

The Questioning Child and Religion: Edith F. Hunter; Starr King Press, Boston, 1956. 209 pp. $3.00.

The author provides a description of the common problems which leaders in the liberal church tradition face in trying to work out a religious and educational philosophy to be shared with children, young people, and adults. The goals and objectives of the new religious education of the Council of Liberal Churches, according to Miss Hunter, are to develop religious conscientiousness and to preserve the child's genuine curiosity about his expanding world. The book, therefore, is a plea for the developmental process in religious growth as well as in education, and for understandings at the various age levels of the person. Emphasis is placed upon creative self-expression through individual experimentation. Nowhere is the religion or religious content of this new religious education explained or defined in terms of one's inner convictions. How one achieves religious convictions from content is not indicated. The current psychological and psychiatric emphasis on the development of the capacity and potentialities of "the" self are stressed throughout. The constant plea for introspection and full expression of feelings and the thoughtful approach to religion seems to be to explore one's mind. One of the major points stressed again and again is the right to think differently from one's neighbor. This is highlighted so often that it would almost appear to be a religious value in itself.

The questions raised fall into the area of beliefs and ritual. The author confuses educational method or how to approach the problem with the answers to the problem. The book is much more helpful in terms of current educational theory than it is in terms of answers to the religious questions raised by the children. The answers for parents of liberal children to these questions raised in this book must be found elsewhere, for the book deals with the educational development of the child not the answers to the questions of religious liberal content.

OLIVIA PEARL STOKES

•

Man in This World: Hans Zehrer; New York University Press, New York, 1957. 317 pp. $4.95.

Whereas Spengler's *Decline of the West* elaborated a pessimistic thesis about the Western world by looking backward, this work following the Third World War elaborates a similar pessimism but this time by looking eschatologically forward in Christian terms. The author has been a lay theologian and journalistic writer who fell afoul of the Hitler regime, although the publisher's notes do not say why. His thesis is applied only to the West.

He begins with a refugee stripped of everything, staring into "the abyss of Nothingness," and upon this experiential basis develops an essay on *existential* (not pathological) despair. Those who live hopefully or expectantly, as far as the world goes, are in an intoxication in which "anguish is no more, and despair has not yet come." This intoxication we experience as "a magical feeling of might and power and of great freedom," but it does not last or validate itself: reason sobers us and knowledge tells us it is false.

Thus Zehrer likens us to men who are in despair they know not why; we take to drink and when its effects weaken at last we know we are lost.

As the author sees it, this is all precipitated by the loss of home, family, profession, and property, such as the war brought about for millions in central Europe. His thesis, an existential-Christian one, is based on Luther's remark in his Commentary on Romans: "It is God's nature to make something out of nothing. Therefore God cannot make anything of someone who is not yet Nothingness." He cites I Cor. 7:29-31. Holding that only surrender to God's will can save man from despair, he argues that the human sense of sin and guilt is due to man's supposing that he *is* something, when in truth he is nothing but somebody waiting for death. (The linguistic contradictions here are a warning bell!)

Zehrer offers a striking combination of existentialist categories, Christian faith-propositions, and cultural analysis, and concludes that Western man is lost (meaning "without hope") unless he re-views himself as God enlightens his existence, and unless he re-lives his life by Christian love. In this context, Christian love means loving God above all persons and things, and all persons and things in God's image. Quite explicitly, Zehrer ends his thesis with Luther's maxim: *sola fide, sola gratia.*

A critical comment calls for the observation that Zehrer makes no effort to hide his "return to religion" remedy, as something therapeutic but not defended as to its validity on any other ground. And his deliberate tailoring of the thesis for the West and not for all of mankind, while it recognizes that "despair" is a Western problem in social psychology, deprives it of the universal claims that the Bible makes for it.

JOSEPH FLETCHER

•

Permanence and Change (2nd rev. ed.): Kenneth Burke; Hermes, Los Altos, California, 1954. 294 pp. $4.75.

As much as this title whets the curiosity of the prospective reader, the book itself is a great disappointment in material as well as in its total structure. The author simply does not do that which he professes to be interested in doing, namely, he does not join and interrelate the manifold and, by reason of its quantity, quite impressive amount of diverse pieces of knowledge and information which he has gathered; nor does he succeed in finding a principle upon which they could be meaningfully integrated. He touches superficially upon all of them and makes some really suggestive remarks. But when it comes to working out a valuable and dependable concept which embraces and interrelates the different topics, then the author proves himself utterly incapable and covers this inadequacy by a fierce self-confidence which leads to unproved and mostly untenable generalizations.

The writer of the book seems to be a person with great vision who is constantly overstimulated by slight indications. But his book loses its value for the simple reason that he is not able to communicate clearly and conscientiously any detailed and applied solution. It is true that permanence and change is a lasting problem for the human self-understanding as well as the human ability to handle the world around us. One could also agree with

Mr. Burke that an anatomy of purpose could come closer to a clear appreciation of the problem as well as a possible discovery of elements which point toward an individual and timewise limited solution of this problem. None of this is realized in the book itself, and its reader becomes weary of being mistreated with mere terms which are not even succinctly used and thus only add to the confusion which the author communicates the best.

HANS HOFMANN

■

Christianity and World Issues: T. B. Maston; Macmillan Company, New York, 1957. 374 pp. $5.00.

Intended to provide an introduction to the field of Christian social ethics with special reference to world issues, the author gives special attention to Biblical, historical, theological, and sociological aspects of issues which range from the Christian individual to Christianity's role in world transformation. Along the way two chapters are devoted to Communism and two to war, peace, and the Christian conscience.

The discussion is solidly oriented in the standard ethical literature and in the special literature of social Christianity. There is a serious effort at confronting both the theological and the secular perspectives in dealing with the major themes. The result is a dependable ecumenical treatment.

In the limitations of an introductory volume the discussion is necessarily abbreviated, conflicting positions are clearly stated, though the issues are not developed as one might expect from the numerous authors cited in connection with each chapter. The book commends itself as a textbook for upper-division college students and for seminarians. Ministers also will find it a useful handbook in following contemporary literature as it relates to family, race relations, economic life, Church and State, and international relations. It is based on solid scholarship and is quite readable.

WALTER G. MUELDER

•

Guide to Dating: Joyce Jackson; Prentice-Hall, Englewood Cliffs, New Jersey, 1957. 215 pp. $3.95.

Written primarily for girls (but also relevant for boys), this sound *Guide* goes far beyond the usual, recognized rules for success in dating and provides a psychological foundation for successful living. Basic truths concerning personal relationships are expressed with rare simplicity and directness. The youngest teen-ager likely to be interested in boys will learn a great deal about herself and others. The adult will find in Miss Jackson's wholesome philosophy a reliable gauge against which to check her own way of life and thought, especially if she is a dissatisfied human being. The *Guide* offers profitable reading for teen-age girls and boys, suggests study and discussion programs for youth leaders, and reassures the "older generation" that modern dating can be properly managed to bring pleasure to all concerned.

DOROTHY STANLEY

Problems of Family Life: Edited by Maxwell S. Stewart; Harper and Brothers, New York, 1956. 227 pp. $3.50.

In this book very practical, common-sense advice is given for those who are facing, first hand, certain specific family problems. Beginning with those about to be married, it covers the course of married life until death itself, including the difficulties of the aged. Every chapter deals with a specific issue, such as marriage between persons of different faiths, the working wife, handicapped children, birth control and adoption, broken homes, old age, etc., and has an authority on that particular aspect of family life as its author.

The book, based on some well-known Public Affairs pamphlets, is essentially a collection of these. One cannot help wondering about the usefulness of this "shotgun" approach. The book is not for the counselor but for the people who have marital problems; yet it is unlikely that any married person would be beset at any one time by more than two or three of those discussed here. The individual Public Affairs pamphlets focused on the immediate needs can be purchased more cheaply. Since pamphlets cause difficulty on library shelves, however, this is a good book for the counselor to have available for loan to those with one or more of the problems so well treated in it and accompanied by the recommendation that they read the pertinent article or articles.

The *Problems of Family Life* confirms the value of the individual pamphlets of the Public Affairs Committee. Although in their pages there is sometimes insufficient recognition of the part that religion plays in the lives of people, nevertheless, through this down-to-earth approach, a great contribution is being made to mental health, marital harmony, and human welfare.

CHARLES M. STYRON

•

The Minister and Christian Nurture: Edited by Nathaniel F. Forsyth; Abingdon Press, New York, 1957. 250 pp. $3.50.

This symposium is important because it represents many of the gains made by Christian educators in the past decade. Gerald E. Knoff and Robert R. Powell bring out strongly the educational responsibilities of a minister, showing how they are at the top of the list of priorities in many ordination vows as well as in the expectations of the local parish. The most perceptive chapters, showing the relation of current trends in theology to changing views of Christian education, are by Charles H. Johnson and Howard Lee Grimes, who are willing to struggle with the issues in such a manner that the Gospel becomes relevant in a richer way for these times. Johnson makes use particularly of the insights of Tillich and Sherrill. Grimes moves over a wider field, and provides his own unifying insights as he works out the meaning of "living encounter with the Bible."

The rest of the book is good, especially Frank Herriott's treatment of group processes within a democratic church, but the other chapters do not push toward the frontiers of current Christian educational theory. It is all very much worth while.

RANDOLPH CRUMP MILLER

Biblical Theology and Christian Education: Randolph Crump Miller; Charles Scribner's Sons, New York, 1956. 226 pp. $3.50.

This second book of Dr. Miller's appears to have been prepared to undergird the new family-centered curriculum of the Protestant Episcopal Church. The author considers his task and that of the reader to be "to see how theology affects Christian education." Theology is the truth about God in relation to man recorded in the Bible in a five-act drama. The five "C's," Creation, Covenant, Christ, Church, and Consummation form the divisions of Dr. Miller's Biblical theology. In developing his premise that the study of theology in its effect on Christian education is an examination of relationship and relevance, the author proceeds to discuss each of these five categories in general and in detail with regard to its meaning for the various age groups in the Christian education program of the church. There is also a chapter on "Commitment" and another on "Criticism," following the same plan of general discussion and specific suggestion for each age level.

It seems to this reviewer that Christian education has needed a well-grounded and well-defined theology for a long time and that Dr. Miller is doing the program and the workers a fine service in this book with its emphasis on a theology of relationship (between God and man, and man and God) and of relevance to the needs of today's Christians whatever their age. There is a great amount of information, both about Biblical theology and also the children in our church schools, available in this book in fresh and meaningful language. It offers the reader a plausible and usable guide through a maze of Christian thought and doctrine.

Any clergyman reading this compact volume should be challenged to become more actively involved in the program of Christian education in his own church, for he should see more clearly his role as contributor to his people's (parents, teachers, children) understanding of the Bible in terms of its relevance for their every-day living.

ELIZABETH B. BURNS

•

A Theology for Christian Stewardship: T. A. Kantonen; Muhlenberg Press, Philadelphia, 1956. 126 pp. $2.00.

Recently as European churchmen have eyed the tremendous numbers and sense of movement in American religious life, they have asked the question: What is the special, new contribution of this phenomenon to the general life of the Church in the world? Much of our preaching they find unprophetic, much of our devotion a sanctified Coueism, much of our "promotion" unhappily reminiscent of Madison Avenue. Yet there is a sincere and increasing respect for the *giving* of American church members, and the sense of dedication which prompts it.

Thus as T. A. Kantonen sets out on his thoughtful, soberly theological exploration of the doctrinal grounds for Christian giving, he is actually shoring up a structure of belief and behavior which already exists. A professor at Hamma Divinity School in Ohio, he has dealt with the stewardship program of the National Council of Churches, and knows both the solidity and the

salesmanship involved in our American practices of church giving. His formulations not unnaturally have a strong Lutheran cast, and they focus on stewardship the whole list of central Christian affirmations.

Foundations for Christian giving are sought out and held up in the Bible, in the "nature of God," in the whole mission of Christ and the Church, in the experience of justification by faith and the priesthood of all believers—each area being briefly but systematically treated. The approach is by no means novel, but it is deeply suggestive and germinal for further thinking. Particularly as Dr. Kantonen deals with Christian vocation itself as really a form of stewardship, he points to insights which may well be developed much farther.

The quotation from Bishop Lilje in 1952, with which this book begins, is its charter of importance for current doctrinal thinking. Speaking of stewardship, the Bishop's suggestion is this: "Here the insights of our American brethren in the faith have, in the perspective of church history, something like the same significance as the lessons which the German Lutheran Reformation has taught us about justification by grace . . ." This earnest treatise highlights that significance.

JOHN OLIVER NELSON

•

Courage in Both Hands: Allan A. Hunter; Fellowship Publications, New York, 1957. 96 pp. 50 cents.

The sixty stories in this book are a spiritual tonic. They constitute a revelation of the heights to which our human nature can attain, and they provide the encouragement which we all need in these troublous days. In fact they would be incredible if not true. In this day when man and nations are so mistrustful of one another, so little believing that there is "that of God" in every man, it is good to read of how some people did so believe and trust even brutal soldiers, heartless Nazis, cruel savages, and won them, leaving a martyr's witness that being dead yet speaketh.

While a great variety of characters and situations are portrayed, always there is the deeply moving evidence of the power of love, of self-sacrifice, of reverence for life, of trust in the truth, and in the goodness of God. The clergyman who reads this book will be inspired to preach a more courageous sermon, perhaps one nearer to the mind of Christ.

GEORGE L. PAINE

•

Be Not Anxious: Randolph C. Miller; Seabury Press, Greenwich, Conn., 1957. 256 pp. $3.25.

Professor Miller has written here a book of sermons for laymen, with the thread of "anxiety and faith" running through each one. This is a popular yet cogent book, with catchy titles, such as, "Anxiety and Apple Pie," "Sinmobile," and "The Lark Is in the Sky." It breaks no new ground, but depends on the earlier work of Paul Tillich, Martin Buber, Rollo May, and Charles Stinnette, Jr., for its definition of anxiety and the relation of

anxiety to faith. Nevertheless, the minister is often hard put to suggest a book to a layman as a substitute to Peale. This could be the book for the occasion.

CHARLES W. STEWART

•

Ground to Stand on: John H. Otwell; Oxford University Press, New York, 1957. 232 pp. $4.75.

The author offers a sober, straightforward account of certain fundamental elements and perspectives of Christian faith. His discussion of these is oriented toward skeptical denial of the faith, a position which he identifies as one from which he himself was delivered the hard way. It is reasonable to suppose that his own struggle for truth and faith induced him to approach the tasks of Christian apologetic with the rigorous honesty this book manifests. Certainly the conscientious and reflective skeptic is not favorably impressed by the familiar rhetorical fast deals in which many protagonists of Christianity specialize. Professor Otwell obviously knows this and he governs himself accordingly. Something of this fairness and faithfulness to the condition of modern man comes to light in his statement: "It has always been far more important that men should know the reality of God in terms comprehensible to them than that they should assent to a formal statement hallowed only by its antiquity." In general he places great weight upon "the divine-human encounter," that is, upon the experiential as distinguished from the dialectical and the speculative considerations. He believes that the probabilities strongly favor the objective existence of the divine being thus experienced. While this reviewer does not happen to believe that the case for Christianity can be adequately erected upon Professor Otwell's principles, nevertheless he has given us a clear formulation of a position which cannot be ignored or slighted.

JULIAN N. HARTT

•

New Missionaries for New Days: E. K. Higdon; Bethany Press, St. Louis, Mo., 1956. 198 pp. $2.25.

In the words of the author's Preface, "This book is an attempt to tell what has been accomplished by the use of psychologic tests and psychiatric interviews as aids to the screening of (missionary) recruits; and also what has been done in setting standards of academic and practical training of missionaries." It contains the findings of many years of valuable and unique experience.

E. K. Higdon served as Executive Secretary of Missionary Selection and Training for the United Christian Missionary Society of Disciples of Christ from 1939 to 1955. In this capacity he was largely responsible for the first serious attempt to make use of the tools of psychology and psychiatry in the selection of missionary candidates. When he left his post, although by that time most other societies were making use of them to some extent, his was the only one that had consistently required every applicant for twelve years to submit to a battery of tests and psychiatric interview. He was prevailed upon to share his findings in the form of this book.

The first two chapters deal with the characteristics of personality which are desirable in a missionary in today's world and the type of stresses he or she is apt to have to withstand. This will be of interest and relevance to all engaged in missionary recruitment. The third chapter, however, deals with ways and means of reaching potential recruits and is of necessity couched in terms of the customs and procedures of the author's denomination.

Chapter Four is of widest interest, being concerned with the book's primary subject, namely screening procedures. This material will be of value to anyone in personnel work of almost any sort. The remaining chapters are devoted to the preparation and training of missionary candidates after they have been selected, which is again of a specialized nature.

In summary, while this report is based on the experience of one mission board and geared to the single task of foreign mission service, part of it has a wider usefulness. Much of this will be of vital interest only to mission board appointment committees, but the findings with respect to the prognostic accuracy of psychologic tests and psychiatric interviews will be of value to anyone who has responsibility for the selection of personnel for any form of Christian service.

GORDON T. CHARLTON

•

The New Testament Concept of the Ministry: William J. Moore; Bethany Press, St. Louis, 1956. 112 pp. $1.50.

The New Testament concept of the ministry presented in this book is that of the ministering servant. This concept is developed against the two-fold background of Jesus' understanding himself as the servant-messiah and the New Testament Church's understanding itself as existing to serve or minister. From the very beginning, however, the Church had within its life persons with special gifts and areas of special need. As "the people" saw correspondence between personal gifts and special needs, they asked appropriate individuals to discharge certain needed functions. The laying on of hands by Paul and others was simply a benediction properly concluding such developments. But out of such developments came those ministering servants called "the clergy."

As long as Mr. Moore sticks with the New Testament, he does a good piece of work. When he moves into the history of the Christian Church following apostolic days, his democratic and free church biases color unduly his interpretations. His definition of the nature and function of the ministry in our day is helpful, yet it does not sufficiently express the role of the ministering Church as sent by God to the world.

A number of the author's emphases are like a welcome breeze on a hot afternoon. He points out that there were varieties of ministry, and not just one or two or three, in the New Testament Church, and this variety grew out of the experiences of the Church in relation to the world. He reminds us that ministry then was a function, not an office. He bids us recall that of prior importance to all gifts, and the exercise of them in ministry, is love.

This book is a studious summary which will help all those struggling for a definition of the ministry "true to the gospel and responsive to our time."

ELMER G. MILLION

•

You Can Preach: G. Ray Jordan; Revell, New York, 1951. 256 pp. $2.50.

With the increased concern for more effective communication within the churches, it is natural that preaching should be receiving particular attention, even by those denominations which have relied greatly on their liturgies. This volume can serve either as a textbook or as parallel reading for a course in homiletics. It provides new insights, information, and inspiration. Both seminarians and parish ministers can benefit greatly from reading it. The author is Professor of Homiletics and Chapel Preacher at the School of Theology, Emory University in Atlanta.

FREDERICK H. ARTERTON

•

The Christian Faith and Youth Today: Edited by Malcolm Strachan and Alvord M. Beardslee; Seabury Press, Greenwich, Connecticut, 1957. 88 pp. $2.50.

Actually this volume is a transcript of a conference of the Council for Religion in Independent Schools, held in 1956. In addition to three major addresses by the Reverend James T. Cleland of Duke University, the Reverend Hans Hofmann now of Harvard, and the Reverend Albert T. Mollegen of Virginia Theological Seminary, the book includes the welcoming address and invocation by E. Laurence Springer, Headmaster of Pringry School and Conference Chairman, and the four conference services of worship. In an appendix at the end is an historical sketch of the Council for Religion in Independent Schools, a list of participating schools, and a suggested reading list.

The significance of the book lies not only in its contents, which are first-rate, but in what the conference itself reflects: the fact that many of those involved in independent secondary education from both church and non-church schools are vitally concerned about the relation of the Christian faith to the educational process, and that they are aware that there are tremendous areas of this relation which have yet to be thought through and worked into practical application. Here is a good introduction to the subject; but, even more important for many, here is an introduction to the continuing thought and work of the Council for Religion in Independent Schools. The potential influence of this Council upon secondary education is inestimable and of growing importance, and this particular volume should be of special interest to all clergy in educational work.

JOHN CROCKER, JR.

To Enjoy God: Ruth Muirhead Berry; Muhlenberg Press, Philadelphia, 1957. 228 pp. $3.50.

This book is a personal memoir for relaxation reading. But more than that, it is a well-drawn picture of American Protestantism as it is lived in this century, with intimate glimpses into many denominations and areas. Whether the ease with which Americans have often crossed denominational borders be attributed to theological fuzziness and/or convenience, or to ecumenical-mindedness, in the author's case it would seem to be the leading of an inquiring and maturing mind and of a spirit raised high enough to see the rich mosaic of many heritages more clearly than the dividing boundaries. The book witnesses to the quotation from the Westminster Catechism, "Man's chief end is to glorify God, and to enjoy him forever." In Chapter 9 (and intermittently to the end of the book) will be found a thoughtful discussion of marriage between Protestants and Roman Catholics.

ROSEMARY L. CLARK

•

Social Casework: A Problem-Solving Process: Helen Harris Perlman; University of Chicago Press, Chicago, 1957. 292 pp. $5.00.

This clearly written publication presents an up-to-date clarification of the process of social casework. It is the first attempt in recent years to synthesize the thinking in the social work profession in regard to this basic aspect of social work practice. Although at first directed by the author to students and young practitioners in social work, it will be equally valuable to the experienced caseworker. Persons in other professions who work directly with people will find the theories suggestive to their own practice.

Mrs. Perlman has developed the subject matter in a logical manner. Although concisely written, the different content treated in each chapter is adequately and sequentially developed. The simplicity of writing is unusual and to be commended. The result is a freshness and profundity which gives the volume professional maturity. The pages are devoid of the usual technical language; the result is easy readability.

The author's own comprehension of and expertness in social casework stand out with honesty and exposure. She presents her own theories of casework which she calls "eclectic" with major leaning toward the diagnostic philosophy of Freud. When discussing a subject such as social diagnosis, she presents her own masterly point of view but includes consideration of differences in points of view. The illustrations supporting her statements are well chosen and convincing. The factors inherent in the diagnostic process are completely treated and methods of determining the factors clearly presented.

The content of the book is focused on problem-solving. It discusses the person with all his general likenesses to others, yet his uniqueness from every other person. The behavior exhibited by any person is described in analytical terms but so clearly and simply that basic concepts are well laid.

Similarly, the multifaceted and dynamic nature of the client's problem is analyzed in a unique manner. Social treatment is seen as problem-solving and the social worker as the enabling person in the process.

In the separation of content the reader may have some difficulty in carrying the diagnostic process so well described through the treatment phase since both are constantly interwoven. This separation was probably necessary as the content was developed and not intentional by the writer.

The two case illustrations at the end of the book support Mrs. Perlman's theories. The relative absence, in general, of case material in the body of the book is novel for social work writing and helps to keep the theory clearer. The full bibliography at the end is divided by chapters according to subject matter and annotated. This enhances the value of the references considerably.

This book is a useful one for theological students and the clergy who want to understand the concepts of social casework. Some of its theory can well be utilized by other professions.

ELIZABETH P. RICE

•

Preaching the Christian Year: Edited by Howard A. Johnson; Charles Scribner's Sons, New York, 1957. 243 pp. $3.75.

The title of this valuable volume indicates its contents: It is a book which seeks to provide the essential message of each of the seasons of the Christian year. The original "event" which gave rise to the season, its meaning and significance, and its relevance and implication for life (and lives) today—all are well presented. The aim of the book, as Dean Pike points out in his Foreword, is "to challenge the preacher to encompass all of the essential elements of the Christian message" which preaching according to the Christian year can make possible.

While it is true that all of the contributors represent the same denomination, the material shared is in no sense restricted or applicable only to that particular branch of Christendom. In this reviewer's judgment it is extremely relevant for any Christian clergyman.

FREDERICK H. ARTERTON

OUR REVIEWERS

John Paul Peck is a graduate student at the University of Michigan in Ann Arbor . . . *F. W. Dillistone* is Dean of The Cathedral in Liverpool, England . . . *Ernest E. Bruder* is Coordinator of the Chaplain Services Branch at Saint Elizabeths Hospital, Washington, D.C. . . . *Charlotte A. Dunmore* is Supervisor of the Home Finding Department of Boston Children's Service Association, Boston, Massachusetts . . . *Barbara P. Prinn* is a housewife and an adoptive parent in Cambridge, Massachusetts . . . *Rollin J. Fairbanks* is Professor of Pastoral Theology at Episcopal Theological School, Cambridge, Massachusetts . . . *Walter G. Muelder* is Dean and Professor of Social Ethics at Boston University School of Theology, Boston, Massachusetts . . . *Olivia Pearl Stokes* is Director of the Department of Christian Education of the Massachusetts Council of Churches, Boston, Massachusetts . . . *Joseph Fletcher* is Professor of Christian Ethics at Episcopal Theological School, Cambridge, Massachusetts . . . *Hans Hofmann* is Director of the Harvard University Project on Religion and Mental Health, Cambridge, Massachusetts . . . *Dorothy Stanley* is Student Counsellor at Dana Hall School, Wellesley, Massachusetts . . . *Charles M. Styron* is Minister of The First Parish in Lincoln, Massachusetts . . . *Randolph Crump Miller* is Professor of Christian Education at Yale University Divinity School, New Haven, Connecticut . . . *Elizabeth B. Burns* is President of the United Church Women of Newton, Massachusetts . . . *John Oliver Nelson* is Professor of Christian Vocation at Yale University Divinity School, New Haven, Connecticut . . . *George L. Paine* is a clergyman in Cambridge, Massachusetts . . . *Charles W. Stewart* is Associate Professor of Preaching and Pastoral Care at Iliff School of Theology, Denver, Colorado . . . *Julian N. Hartt* is a member of the faculty at the Yale University Divinity School, New Haven, Connecticut . . . *Gordon T. Charlton* is with the Overseas Department of the Protestant Episcopal Church . . . *Elmer G. Million* is Executive Director of the Department of the Ministry of the National Council of Churches, New York City . . . *Frederick H. Arterton* is Associate Warden at the College of Preachers, Washington, D.C. . . . *John Crocker, Jr.,* is Minister to Students at Trinity Church, Boston, Massachusetts . . . *Rosemary L. Clark* is a clergyman's wife in Concord, Massachusetts . . . *Elizabeth P. Rice* is Associate Professor of Social Work in Public Health at the Harvard University School of Public Health, Cambridge, Massachusetts.

NOTES AND COMMENTS

Several friends of Francis McPeek, saddened by his death and thinking forward to his family's future, have started a Memorial Fund, a major purpose of which shall be that of assisting the education of the McPeek sons, Donald and Richard. Professor Victor Obenhaus, a long-time friend and colleague of Francis McPeek, is serving as Trustee and Treasurer of this Memorial Fund. Those who desire to express in this way their honor to the memory of Francis McPeek may send contributions to Professor Victor Obenhaus in care of The Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois.

•

The Pacific School of Religion, 1798 Scenic Avenue, Berkeley, California, announces a Pastoral Counseling Service under the direction of the Rev. Robert C. Leslie, Ph.D.

•

Announcement has been made of internships in clinical pastoral education available at two units of the Arkansas State Hospital. For information write to the Rev. James M. Conrad, Chaplain, Arkansas State Hospital, Benton, Arkansas, or to the Rev. John V. Albright, Chaplain, Arkansas State Hospital, Little Rock, Arkansas.

•

The Spring 1959 issue of the *Journal of Individual Psychology,* published at the University of Vermont in Burlington, will be a special issue honoring Kurt Goldstein, who celebrated his 80th birthday last November 6. Among the papers to be included which will be of special interest to the readers of this *Journal* is "The Significance of Kurt Goldstein for the Philosophy of Religion," by Paul Tillich. The pre-publication price of the Goldstein issue is $1.75; the regular price, $2.50.

•

On December 4, 1958, Dr. Paul E. Johnson was installed as the Albert V. Danielsen Professor of Psychology and Pastoral Counseling at Boston University School of Theology. The establishment of this chair was made possible by a grant from The Danielsen Fund for a five-year period with the intention of renewal so long as the program and the financial need exist.

•

The Rev. John R. Thomas, Chaplain at Austin State Hospital and Instructor in Pastoral Care at the Austin Presbyterian Theological Seminary, was appointed to the position of Chaplain Coordinator of the Board for Texas State Hospitals and Special Schools on September 1. He succeeds Chaplain Charles Jaekle in this position and continues the hospital and seminary responsibilities.

•

The Rev. Arthur H. Rost, Minister of the Disciples of Christ, completed two years of advanced training in the mental hospital chaplaincy and clinical pastoral training supervision in September and has been appointed to the staff of Saint Elizabeths Hospital in Washington, D. C., as a Protestant Chaplain. Saint Elizabeths Hospital now has three full-time staff Protestant Chaplains.

•

Beginning in September, 1958, four students began two years of advanced training in the mental hospital chaplaincy at Saint Elizabeths Hospital. They are: The Rev. Jarle Brors, Baptist, from Norway; the Rev. Darwin E. Gardner, Protestant Episcopal; the Rev. Stuart A. Plummer, Presbyterian U. S.; and the Rev. Bennie E. Whiten, Christian Methodist Episcopal.

•

The Rev. Tommie L. Duncan, a Methodist minister, who trained at Terrell and Austin State Hospitals, has become the first full-time Protestant Chaplain at the U.S. Public Health Service Hospital in Fort Worth, Texas, on September 1.

•

The Rev. Charles E. Hall, Jr., formerly Chaplain at Osawatomie State Hospital and last year at the Georgian Clinic in Atlanta, became the second Chaplain-Supervisor at Austin State Hospital in September.

•

The Rev. Charles R. Jaekle became the Assistant Professor of Pastoral Care in the Episcopal Theological Seminary of the Southwest, Austin, Texas, on September 1.

ARTICLES SCHEDULED FOR THE SUMMER 1959 ISSUE

FAITH—ITS GENESIS AND FUNCTION IN PSYCHOTHERAPY
Carl W. Christensen, M.D.

RELIGIONS, NOT RELIGION; PSYCHOTHERAPIES, NOT PSYCHOTHERAPY
Ernest Harms, Ph.D.

THE COUNSELING OF THE COLLEGE CHAPLAIN
Robert Bonthius, Ph.D.

THE MENTAL HOSPITAL CHAPLAIN AND COMMUNITY CLERGYMEN WORK TOGETHER THROUGH AN ORIENTATION COURSE
Chaplain L. Mack Powell

HOW CAN WE BELIEVE IN A GOOD GOD IN SUCH A WORLD AS THIS?
Chaplain Thomas W. Klink

Saint Elizabeths Hospital in Washington, D. C. announces the establishment of three Howard Chandler Robbins Fellowships in advanced clinical pastoral training. These fellowships, totalling $19,500, have been awarded by Mary Louise Robbins, in memory of her late husband, because, "I have come to know of the great benefits derived from the clinical pastoral training programs at Saint Elizabeths Hospital, not only for the patients who need the help of a sensitive and understanding chaplain but also for the ministry as a whole, which benefits whenever any of its members have increased contact with and knowledge of the problems of the mentally ill."

The grant is to be awarded for two successive years of clinical pastoral training toward qualifying as a chaplain-supervisor in a mental hospital. The fellowships will equal the U. S. Government stipends for such training at Saint Elizabeths Hospital: i.e., $2800 for the first year and $3100 for the second year.

Saint Elizabeths Hospital is located in the Nation's Capital and has long been known for its excellent professional training in the field of mental health and the interdisciplinary approach to treatment, training and research programs.

Applicants must be graduates of an accredited seminary; ordained and in good standing with their denominational organization; have had satisfactory parish experience; and have completed one quarter of training in a group experience according to national standards.

Inquiries should be made to the Superintendent, Saint Elizabeths Hospital, Washington 20, D. C.

"An unusual quality — a realistic evaluation of the problems of modern life... a hopeful, helpful presentation of the Christian Gospel as it speaks to these problems." — *Cynthia Wedel*

The Creative Years

BY REUEL L. HOWE
author of
Man's Need and God's Action

Not since *Life Begins at Forty* has there been so useful a book. Here is a message of hope and a practical program for all living in (or approaching) their middle years.

$3.50 at your bookstore

THE Seabury Press
GREENWICH CONNECTICUT